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The New-Church Review

The New-Church Review first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827). The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. In line with its predecessor, the Review aims to serve as an organ of the best thought of the New Church at large. With this aim it is to be progressive and constructive as well as retrospective and critical.

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THE
NEW-CHURCH REVIEW

VOL. XXVII] JULY, 1920 [No. 3

THE MINISTER'S USE FROM A LAYMAN'S STANDPOINT.

BY ASA E. GODDARD.

WE know that this subject seems to point to presumption on the part of the writer; but as the minister's use must always depend in part at least upon what his people want, and upon what he thinks they want, an attempt will be made to make an unvarnished statement of what the author believes to represent fairly the views of many, if not the majority of, sincere churchmen. While much of the thought naturally is strictly from New-Church sources, the effort will be made to render the paper as far as possible undenominational, especially in the criticisms upon the character and preaching of the clergy. To express as fully as possible the layman's gratitude for the inestimable services of those men who have so thoroughly and satisfactorily devoted themselves to the highest use of men or angels, the salvation of souls, and at the same time to state plainly without unnecessary severity our feelings regarding the employment of those who are evidently misfits in the ministry, and to suggest some way by which we can more perfectly fulfil the Lord's will, is the silent but earnest prayer of this paper.

In examining all the passages we could find in Swedenborg dealing with the duties of ministers, and in reading all the passages of Scripture that we could think of espe-

cially bearing upon this subject, we found that the burden of them all seemed to be contained in three words,—teach, love, lead. To teach by example, and from the Word of God; to love as the Lord loves us: these are the requisites of true leadership. Let us consider a few quotations.

> Create in me a clean heart, O God; and renew a right spirit within me.
>
> Cast me not away from thy presence; and take not thy holy spirit from me.
>
> Restore unto me the joy of thy salvation; and uphold me with thy free spirit.
>
> Then will I teach transgressors thy ways; and sinners shall be converted unto thee. (Ps. li, 10-13.)

"*Then* will I teach." "THEN will I teach."

This in the internal sense, Swedenborg tells us, was the prayer of the Lord—that He might be purified of the infirmities derived from the mother; and then in purity and holiness He would teach Divine truths. This in a certain sense should be the constant prayer of every one of us; but it would seem to have a special significance for the clergy. That minister whose life is a life of prayer, who from the very nature of his chosen service can draw a little closer than most men to the Divine presence, who has felt and acknowledged the Lord's saving power in his own experience, cannot fail to impress his congregation. Every discourse, though unconsciously to him, bears the message "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." Every real Christian will recognize his voice of sincerity, and feel his earnest purpose. Of such a man no honest-minded parishioner can ever say, "I have received nothing from this service."

In the "Doctrine of Charity," under the heading Charity in the Priest, Swedenborg says, "It is, then, his love diligently to teach truths from the Word, because when he teaches them from the Word he teaches them from the Lord."

In "Arcana Cœlestia," n. 10794, we read: "Priests who teach truths and thereby lead to the good of life, and thus to the Lord, are the good shepherds of the sheep; but they who teach and do not lead to the good of life, and thus to the Lord, are evil shepherds. These latter are called by the Lord thieves and robbers."

A tremendous responsibility rests upon both laymen and ministers in selecting those who are to become either good shepherds or thieves and robbers. In the great scarcity of ministers, have we not been too prone to rush with open arms to any candidate who presents himself, and to say, "Come and preach for us"; often to find later to our sorrow that either in lack of ability or character, or both, he is entirely unsuited to such an exalted service? Mediocrity in intellect is always unfortunate, even deplorable; but mediocrity in character is absolutely fatal to the minister's use. One of our earlier ministers once said apologetically, "A very poor ministry is much better than none." That is just where some of us laymen decidedly differ, if the defect be one of character. In some lines of work several men of small calibre may be able to accomplish jointly what one more competent could do alone; but a man who, for instance, is dishonest, can in the long run only perform a negative use in the ministry; he can never be a leader on the spiritual plane. And the more men there are of this kind, the worse it will be for the church. A dozen squeaky violins can never replace one perfect instrument, unless the purpose be to drive away.

Last winter in a southern city we listened one Sunday evening to two speakers who were almost as strongly contrasted as the Pharisee and the publican in their prayers. One, a mere girl in her teens, spoke for the Salvation Army. She had never had the advantages of a higher education with its attendant culture; but her earnestness, as she told her simple story in clear, forceful English, had a power that reached every heart. The other, a lady past middle age, told of the great celebrities

whom she and her husband, who was a clergyman, had met on various occasions in their extensive travels. At one time they gained an audience with a royal family, because her husband was clever enough to get a blank passport, and fill it out in a way that satisfied the inspectors. In other words her husband, a clergyman, deliberately planned and executed a case of forgery; and all for no higher motive than to gratify their curiosity and vanity; and then several years later, she unblushingly and proudly told it in public. Such a man can never be a pastor in any true sense: he neither feeds nor leads his flock; the effect of his words upon his audience will be in the inverse ratio to their knowledge of him.

The following quotation is from *The Public* of Sept. 13, 1919:

> An estimable woman, who is testifying in one of our Federal prisons to the doubtful wisdom of espionage prosecutions, wrote recently to her husband a letter bearing incidental testimony to the sort of religious pabulum doled out to public wards of a country where we are proud of the separation between church and state. "It is almost time for chapel," she says. "I loathe it, but must endure it in order to have the outdoor recreation. It is not that I object to the orthodoxy of the services, but I rebel at the ignorance of the man who is supposed to be the spiritual guide for these poor women; he is so dense and stupid and illiterate. I love and revere the human brotherly message of Jesus, and I revolt when a common, coarse proser makes a Billy Sunday of Jesus, and coarsens and brutalizes his message, and does it in English that sets one's teeth on edge."

In this connection let us recall the work of our Lord:

> But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.
>
> Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Swedenborg continually and emphatically urges reading from the Word, teaching from the Word, preaching from

the Word, living from the Word. Modern preaching is to a very great extent powerless just from this one great lack. An earnest Methodist said to me this last winter, "I wish ministers would preach the gospel. I am tired of all this talk about politics, Bolshevism, prohibition, and a lot of other subjects that we probably understand just as well as they do. I want the gospel." You probably have all heard such comments dozens of times. From one of our city papers I cut out last fall the list of subjects under "Thanksgiving Sunday Services." Some of them were: "The Church Bank"; "The Man with a Grouch"; "The Need for Americanism"; "Glaring Social Transgressions"; "Somebody Cares"; "Fool's Gold"; "The Relation of One's Opinion to Conduct"; "The Coin of the Heart"; "Making Your Mood"; "A Short-Weight Man." More than half of the subjects were not even remotely suggestive of anything religious. In one of our southern cities we listened last January to a minister who, we were told, was the finest preacher in the city. Not a passage of Scripture was read during the whole service, though there were two or three short quotations from the Bible woven into the sermon. One of our New-Church ministers told the Boston New-Church Club that out of about sixty who preached a trial sermon in the chaplain's class during this last war, only about five said anything; that they averaged about one-half an idea apiece; and that he did not know how people could stand such preaching.

At the time of the signing of the armistice a union service of all the Protestant churches was held in one of our larger cities. The church was packed with eager, expectant listeners; the best music was provided; and one of the strongest preachers was chosen to deliver the address. The occasion in every respect seemed ideal for a spontaneous outburst from overflowing hearts. The address was scholarly and eloquent, but seemed to be inspired more from the Hymn of Hate than from a Psalm of Thanksgiving. It was a continual exhortation

to man to rouse himself to intensest action; but there was no recognition that after all it is God that giveth the victory; no appeal to men to lay aside their feelings of revenge, and strive for the spirit of Him who said, "Father, forgive them, for they know not what they do." The sermon in the main was what we might expect to hear from a bright, well-educated heathen.

Japan sent a special commission to the United States to study the influence of Christianity on the lives of the American people. Their report, as given in the *Literary Digest* last summer, was that "while education, commerce and industry have been developed to a wonderful degree, there is little evidence that the Christian religion is regarded as important by most of the people." What a stinging commentary upon our so-called Christianity from a body of men supposedly chosen for their intelligence and fair-mindedness; in America "there is little evidence that the Christian religion is regarded as important by most of the people." And yet, whether we consider church members or outsiders, laity or clergy, is not their verdict nearer the truth than we want to admit?

One of the criticisms made above does not, we think, apply to the New Church. We have never attended a New-Church service where reading from the Word did not form an important part; and the reading too is always reverent. The sermon also is from a Scripture text; though in some cases, in the apparent effort to popularize the subject, a passage of infinite beauty is whittled down to fit the hole of some preconceived human opinion. We want practical sermons, sermons that will have a bearing upon the great questions of the day; but most ministers are not wise enough to settle these great questions,—such as protection or free trade, monarchy or democracy, socialism, single tax and others,—by quotations from the Word and from the doctrines of the church. They are too likely to make serious errors; as thousands of ministers did a century ago, both North and South, in trying to prove that slavery was right. The present-day sermon

is an immense improvement over the old in that it has eliminated the Swedenborgian twang, and ceased to waste time in disproving the dying creeds of other churches. The tendency too to choose texts which can have a practical bearing upon the living questions of our times is highly to be commended, if those texts are treated with wise discrimination, free from partisan and biased opinions. But the elimination of denominational quarrels, and the substitution of much moral and social construction,—the by-products of religion,—can never take the place of a lucid and fervent exposition of a passage of Scripture, and its application to life. The way of regeneration is founded upon truths older than the everlasting hills. The Ten Commandments will still be in force when those hills are leveled. We welcome new and tactful ways of presenting truth; but we are not satisfied with such a dilution with the human that we cannot taste the Divine. One fault, that fortunately does not characterize most of our ministers, but has seriously handicapped a few, is an undemocratic spirit. Ministers and teachers, just as much as men in other walks of life, enjoy the society of those who have had equal mental training; but, unlike those who are engaged in other occupations, they are not free to associate only with the intelligent and cultured, and to ignore those who are not considered to be on a social equality. The poor and uneducated attend church for the uplift which is their rightful heritage; and they should not only have the gospel *preached* to them, but *lived* to them. The minister or teacher who fully recognizes this will find abundant satisfaction in the humble gratitude of some for whom the church and public school open the only opportunity for equality; while, on the other hand, he who does not feel a sympathetic interest in all classes, fails to impart, and therefore fails to receive himself, the Master's spirit.

Another criticism that can be truthfully made upon much of our New-Church preaching and teaching is, the coldness with which it is presented. We have been so

impressed with the *"Nunc licet"* clause of Swedenborg, that we feel satisfied simply to present to the intellect truths that may be understood rationally; and the result is frequently a cold, unpractical and lifeless discourse. A good lawyer is not satisfied with simply stating the facts of his case; but he tries to move and convince a jury by getting them interested in his client, by showing them that the issue is a living one, that the decision is vitally important to society. He not only knows the law, but he has feelings which give him life, and enable him to influence others. In the accounts of the Lord in the Gospels we are almost overcome by the continual evidences of His love and feeling for all. Weeping at the tomb of Lazarus, healing the sick, calling His disciples "friends," giving us a "new commandment,"—all testify to the same wonderful power, and make us like children feel that nothing can ever replace "the old, old story of Jesus and His love." "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" shows that the Lord's teaching reached the deepest affections while He threw the all-powerful headlight of the Divine Word out upon the way, enabling all men who will to choose unerringly the path of life.

"Simon, son of Jonas, lovest thou me more than these?" The affirmative answer to this question thrice repeated seems to mark the final consecration of one who is to feed the sheep. And let us remember that feeding the sheep is not effected entirely from the pulpit. Probably the greatest use of many, if not most, ministers is achieved outside the pulpit. It is the fault of us laymen that this greatest use is not more satisfactorily performed. Few men are so gifted that they can write an impressive sermon every few days or every week. We have no right to expect it. When for any sufficient reason they find it impossible to satisfy themselves in dealing with any text in a given time, we should make them feel that we are perfectly willing for them to use an old sermon, or to read one by some other minister from the many excellent

ones in print. The gain would be ours in every way. We should more than make up in quality what we would lack in quantity from the pulpit; and we should gain still more by giving our pastor time to get into closer and more intimate communion with us during the week. We would appreciate him more, sympathize with him more, love him more. He would gain from us hope and courage, and a knowledge of how to adapt his work more perfectly to our needs. The true relations of shepherd and sheep would be more fully established.

We want the minister to be devout, intelligent, well-educated, of consecrated purpose, a man among men, distinguished from others only as his high calling demands a more unselfish, and a more spiritualized nature. We want him to be strong enough to stand for all that is deepest and best, unflinching and unafraid. We want him to unfold the Scriptures not only in the light of Swedenborg's correspondences, but with the warmth of a soul imbued with a double portion of the Divine Spirit. We want sermons that will make us more deeply resolve "to do justly, to love mercy, and to walk humbly with our God"; that will lead us to that indescribable something we call peace,—Peace, the last word of that marvelously impressive and sacred benediction of the Old Testament, and the first of our risen Savior's salutation to His sorrowing disciples,—Peace, that from Genesis to Revelation has been promised to those who walk in the path of God's commandments. Have we ever had men who could answer these requirements? In deepest gratitude we answer: Yes, we have had them; and some of them are with us now.

Perhaps there is no better way of studying a minister's use than by briefly considering the example and teaching of a few of those to whom we are so deeply indebted.

Rev. Chauncy Giles was fully alive to the importance of the work of the ministry. He considered it the most important of all the varieties of service open to man. He emphasized the necessity of a minister's possession

of knowledge, tact, skill and wisdom, making a special point of a thorough grounding in natural science. This latter gave him a power of illustrating spiritual truth that has probably never been excelled. He made things so plain that we wondered we had never seen them before. He urged ministers to put their whole strength into their work. He certainly did himself; and yet, with all his power so evident now in hundreds of beautiful thoughts expressed in short, pithy sentences, it was in the full acknowledgment that "A man can receive nothing except it be given him from above."

Some of us in our younger days had the great satisfaction of going to Rev. Joseph Pettee in our troubles. He was then General Pastor of the Massachusetts Association. It is safe to say that no one came away dissatisfied or unsatisfied. In his kindly, affectionate and fatherly way, he gave us advice that was the result of his own beautiful experience. Such men Goldsmith describes in his "Deserted Village":

> A man he was to all the country dear. . . .
> Unpracticed he to fawn, or seek for power,
> By doctrines fashioned to the varying hour.
> But in his duty prompt at every call;
> He watched and wept, he prayed and felt, for all.
> Truth from his lips prevailed with double sway,
> And fools who came to scoff, remained to pray.
> As some tall cliff that lifts its awful form,
> Swells from the vale, and midway leaves the storm,
> Tho' round its breast the rolling clouds are spread,
> Eternal sunshine settles on its head.

Mr. Pettee's power was the power of a man beloved, of one who did not try to "shine in preaching, but to illuminate by preaching." In his address at the opening of the Theological School one year he said:

> If the church were effectually to teach the Divine truth and to lead the people into a life conformable to it . . . Gentiles would come to the light of the church and kings to the brightness of its rising. . . . The most important part of your ministerial work will

be to aid men in coming into such a life as our doctrine teaches . . . and the most important part of your preparation is coming yourselves into the practice, the experience, the love of that life.

Rev. John Worcester, in his article on "The Ministry of Sacred Things among Men," says that the deepest duty of a minister is to understand, and then to show to others, "how the Lord's presence may be felt in the heart"; and further on in this same article occurs this wonderful clause: "that the presence of the Lord may be a real thing among men; known by its power to enlighten the mind, to remove evils, to give peace." We wish that these words properly engraved, and endorsed by the General Convention of the New Church, might be sent out to all the theological students of every denomination in the country as expressive of our Church's opinion of what should be the aim of every minister—"that the presence of the Lord may be a real thing among men; known by its power to enlighten the mind, to remove evils, to give peace." No one could have written such a sentence who had not felt and recognized in his own heart the Lord's presence. "Thy Word is a lamp to my feet and a light unto my path," "A good understanding have all they that do His commandments," "Peace I leave with you, my peace I give unto you"—these were not mere words with Mr. Worcester; they were living experiences that he yearned should become living experiences with others.

The King of Denmark, enchanted by Ole Bull's music, asked: "Who taught you to play the violin?" The memorable answer promptly came: "The forests of Norway, and her beautiful fjords." The heart of the poet and musician, filled by the marvelous beauty and grandeur of nature, pours out inspiring song; so the soul that is constantly moving in the current of Divine Providence becomes attuned to receive things equally wonderful and beautiful from revelation, and finds expression in noble, thrilling, uplifting thought.

We are apt to think of such ministers as have just

been mentioned as God-made men sent to us by a kind providence as exemplars and leaders for our Church; and it is well that we do so consider them, for so they are; everything good comes from the Lord. But, while bearing this constantly in mind, we must not forget that much of the Lord's work is accomplished through human instrumentalities; and we laymen have a responsible part in helping to develop our ministers into a "flaming fire." Do we not all know in our own experience how easy and delightful and inspiring it is to work for those and with those who sympathize with us, and really want what we are best fitted to give; and how hard and discouraging the same work becomes when it meets the criticism of unappreciative and unsympathetic people? How some draw out the best that is in us, and make us feel that life is worth living; and how others hang like a millstone about our neck to impede our progress and drag us down? No class of people can possibly feel these contrasting conditions so keenly as those who are working upon the spiritual plane. Their very usefulness is largely dependent upon their sensitiveness to the states of their audience and of their parishioners. When we laymen cast out the beam from our own eye by ceasing to measure a minister from his ability to attract a crowd and raise money enough to pay his own salary; when we cease our petty criticisms of speech and manner; when every man in easy circumstances gives his tithe to the church, and gives it gladly; when we show a determination to encourage and hold up the hands of every worthy man; then we shall be able to judge clearly of our minister. We shall find that his services are either growing more and more satisfying and inspiring, or else that they are beginning to grate like the rusty hinges of Tartarus upon the finer susceptibilities. We shall feel that we are fed with the finest of the wheat, or that we are getting little but chaff—sermons sometimes almost profane with cheap jokes, not even moral on any high plane.

It is as true today as when the Lord was upon the

earth that "the harvest truly is great, but the laborers are few." It is as true now as then that we can get more and better laborers by prayer to the Lord of the harvest. But what is prayer? If genuine it implies first of all a heartfelt desire to become worthy of the blessing asked. Has this been uppermost in our minds? Secondly, all prayer for anything at all dependent upon human energy becomes mere mockery if not attended by effort; and the amount of effort is the true measure of the sincerity of the prayer. Do we pray with our might—with our time, work and money freely given? Our prayerful efforts should begin with the choice of men for the ministry, and with their proper education. Does any one doubt that the success of the Passion Play at Ober-Ammergau is largely due to the careful and prayerful assigning of the parts? Joseph Maier, for several successive decades elected to impersonate Christ, was described by Stoddard as a "thoroughly refined, modest, sensitive man, pure and blameless in life, unselfish, and devoted to his family." He (as well as others taking the most important parts) was chosen by those who had thoroughly known him, respected him, loved him. A committee of forty-five villagers, after having the matter in mind for years, attend mass, and then presided over by a priest enter upon their responsible task of selecting the most worthy. How he received his appointment is best expressed in his own words: "It is not only the greatest honor of my life to represent the character of Jesus; it is for me also the most solemn of religious duties."

We should not be discouraged even though some of our smaller societies seem to be dying out. Real progress is sometimes marked by a decrease, rather than an increase in size. A nebula in the heavens gains in light-giving and heat-giving power as it shrinks, until finally in the fulness of time the nucleus becomes a new and mighty sun—centre and sustainer of all life upon the surrounding planets. So will it be with the church puri-

fied of its dross both among the clergy and laity, and revivified—re-endued with power from on high.

O Zion, that bringest good tidings, get thee up into the high mountains, O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God.

ASA E. GODDARD.

WHY DO THINGS HAPPEN? (III.)

By the Rev. Everett K. Bray.

FROM the first we have been observing the *oneness* of the Universe. But that oneness, as discussed up to this point, is a oneness inherent in the nature of things, due to the inevitable relation of the Creator to His creation; a oneness that exists in spite of man, and not by man; wholly involuntary on the part of creation itself, or on the part of any thing or being within it.

But this is not the End that the Divine Will holds, but only the means to that End. The End is a oneness on a vastly higher plane, *a oneness in and by the choice of men;* and the whole process of life here is arranged for the specific purpose of educating them to, and leading them to, this higher oneness. This reaches its fruition and full realization in the Grand Man; but it must be sought here, must be the ideal loved and pursued here, if it is to be attained there; for the cherished ideal and soul of a man's inner life is not one thing here, and another there, for he is the same soul there, living the same essential life, only brought to full fruition. Hence we are not without instruction here, nor without the urge of Divine Love to follow it; and hence, also, this Divine End is shown to us, as Love's great yearning for us, by being expressed in the form of prayer: "That they all may be one . . . I in them and Thou in Me, that they may be made perfect in one": that all men shall become one in purpose and life-endeavor and reciprocal helpfulness, even as the Infinite Love as It is in Itself above all the Heavens is ONE with that Infinite Love expressed and manifest, and called "the Son of God."

"If a house be divided against itself, that house cannot stand." "By this shall all men know that ye are My

disciples, if ye have love one to another." "I am the Vine; ye are the branches. . . . Severed from Me ye can do nothing." *This* is the End which Love has set, and for the human realization of which It forever yearns: That men shall dwell together in mutual love, having every one the same regard for the well-being of every other one that one branch should have for the well-being of every other branch of the same vine, every one realizing that the highest good of one involves and requires also the highest good of all. This is indeed a beautiful goal, than which none higher can be conceived. And theoretically it should be easy to attain; for is it not plainly to the best interest—indeed the self-interest—of every individual to have every other individual equally advantaged, and functioning in his appointed place at his normal best? And as soon as men clearly see this, will they not eagerly seek this larger personal gain by trying to bring about a proper and corresponding gain for every other one and for all?

This might be true (if men could really see it) if it were not for the fact that the soul of every thing, the life at the inmost of it which gives to it its character, is *the motive*. The motive and the ideal make one, and will inevitably eventually work themselves out and express themselves; and no form, perfect or imperfect, can permanently avail against this. And as the motive and ideal of the Grand Man are the direct opposite of self-interest, it follows that self-interest is the one thing that must be wholly spurned and forgotten before the first sure step toward that true oneness can be taken. The only way to find life is to lose it; that is to say, the only way to find happiness is to stop seeking happiness, and set about providing happiness for others: the only way to grow spiritually is to be devoted to helping others to grow: the only way to find one's own supreme joy in life is to forget the joy, and set about the use. Joy is the reaction from use performed, the harmony-reverberation of one's own individual function normally operating.

The one essential source of all forgetfulness of self is found in Him Who gave and always gives Himself, for man, and to man,—the One Creator and perpetual Sustainer of all creation; and this One Love, personally and perfectly manifest in Jesus Christ ("In Him dwelleth all the fulness of the Godhead bodily"), this Love must be the source and inspiration (and the model) of that human love which is to mould a voluntary oneness of humanity. The center of that love which shall make the whole world one in this Christian sense is the One Lord at the heart of it; and therefore it cannot possibly exist apart from the love of God. This is why the world moves towards it so slowly.

See how Paul conceives of this Divine standard of human oneness, and how he develops the great truth of the human form of society, which we have partially quoted before:

> For as the body is one, and hath many members, and all the members of that one body being many are one body, so also is Christ. For by one spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many. . . . But now hath God set the members every one of them in the body as it hath pleased Him. . . . And the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more, those members of the body which seem to be more feeble are necessary. . . . And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. . (I Cor. xii, 12-27.)

Here we have the earth-side picture of the Grand Man, the gathering to one body here of those who are to be added to the Perfected Body hereafter: "I in them and Thou in Me . . . that they may be made perfect in one." This is the Christ-ideal for earth; and the boundaries of earth itself are its only limits. "Go ye into all the world. . . . And lo, I am with you always."

Every human soul is a possible member of this Larger

Man in Christ Jesus, because every one born, on this or on any other of all the natural earths in the great universal Whole, has a potential place in the Grand Man of heaven, and this is that Man in the making on this earth. This does not mean that those not nominally Christians here will not reach their potential place hereafter; because there is enough good, and enough truth, in every religion that it is permitted any people to hold, if they but live here in accord with that good and truth, to enable them to build that foundation here which shall enable them to make their potential here into its actual there. It means that the ideal preparation for that place in the Grand Man, the preparation which we are commissioned to work for, and which should eventually universally prevail, is that which is to be had in this "One Body in Christ."

But to be "members" (or organs, or any constituent parts) of this Body, more than profession and belief is needed. Love and life are required. And to make progress in this Man's development—for those who are truly in it to be helpful in bringing others truly into it, there must be in them a love for these others that is more than "sentiment," more than "feeling." Theirs must be a love that serves, a love that can be known to those whom it would reach by the good it does for them. It must be a love that is big and broad and generous; that wills the good and works for the good of all; that remembers that every one is a child of the same All-Father, and by Him brought into being for a place in Heaven, and is therefore a possible member of this "One Body in Christ" here: it must be a love that devotes itself to "ministering" instead of "being ministered to," to the supreme *end* that "others," by the impelling beauty of love and ministry, may be themselves drawn to this love-ministry in the "Body of Christ," and through that led up to their respective potential places in the Grand Man of Heaven.

In this particular the following quotation from Swedenborg has much point:

What pertains to doctrine does not itself make the Church; nor with the Lord does it distinguish churches from each other; but that which does this is a life according to doctrinals, all of which, provided they are true, look to charity [by which he specifies that he means love *in act*] as their fundamental. . . . [But] in the Christian world it is doctrinal matters that distinguish churches [and they call themselves by many names], which would never be the case if they would make love to the Lord and charity toward the neighbor the principal of faith. Doctrinal matters would then be only varieties of opinion concerning the mysteries of faith, which truly Christian men would leave to every one to hold in accordance with his conscience, and would say in their hearts that a man is truly a Christian when he lives as a Christian, that is, as the Lord teaches. Thus from all the differing churches there would be made one Church; and all the dissensions that come forth from doctrine alone would vanish; yea, all hatreds of one against another would be dissipated in a moment, and the Lord's kingdom would come upon the earth. (Arcana Cœlestia, n. 1285.)

Furthermore there is even a great benefit in diversity and variety, within bounds.

All men, how many so ever they may be, even myriads of myriads, if they are in charity or mutual love, have *one end,* namely, the common good, the Lord's kingdom and the Lord Himself. [And] varieties in matters of doctrine and of worship are like the varieties of the senses and of the viscera in man . . . which contribute to the perfection of the whole. For then, through charity [love in act] the Lord inflows and works in divers ways, in accordance with the genius of each one; and thus, both in general and particular, disposes all into order, on earth as in Heaven. (Ibid.)

In the long look ahead to the actual attainment of this earth-ideal of the Golden Age restored,—the childhood "Garden" raised to the maturity of the perfected "Holy City," including within itself still the Garden, the age of the Golden Rule universally applied in life symbolized by the "streets of pure gold,"—in the long look ahead to this, we must still bear in mind that the purpose of this earth (and of every natural earth) must always be to secure to every soul that is born upon it the opportunity to choose in freedom whether he will accept the free-given life of Love from God and make it his own through

giving in turn his love and life to God and to his fellow man, or whether he will reject this gift and life, and live for self alone. From the very necessity of things, then, there must always be the possibility of man's choosing the self-life, which is evil; otherwise there would come a time when there would not be freedom, and when man would no longer become a man by choice. For if there is no alternative, there is no freedom, and hence no means of developing individuality, which in this sense is equivalent to personality. Hence, at the highest possible conception for earth, we must still think of a world where evil is possible, even if that time should come when it would not be indulged in. We cannot think of a person growing into a strong angelhood who had not at some time felt some inward impelling to that which was not unselfish, and who had not made his spiritual growth by resisting that impelling, and by looking to the Lord for help. For strength does not come without exercise; and as all bodily exercise is an overcoming of the downward pull of gravity, so all spiritual exercise, and the strength acquired through it, is an overcoming of the downward pull of "self." So even He Who never yielded, still "was tempted in all points like as we are." Never can man be prepared for Heaven except through being tempted; and as things are today, the great majority are able to come to the realization of the presence and nature of some of their evils only through yielding, and through that seeing worked out before them the quality of the thing that secretly had been waiting in their heart. The sane hope ahead is, that steadily a larger number of individuals, and an increasing proportion of the individuals born, will, in the span of their earth-life period, outgrow and put behind them the period of yielding, so that with the increasing maturity of the Collective Man of earth, an ever-increasing proportion of individuals shall realize that life of love—unselfish, which is so aptly and beautifully called "the innocence of wisdom," and which in this maturity shall show itself in the beautiful life, individual and col-

lective—the four-square life, the golden-way life—of the pattern-City. For now and always, so long as man is man, *the oneness that makes toward Heaven must be a oneness that is chosen.*

This necessity of choice on the part of every individual is the main answer to the question of why the Race-Man's progress is so slow; and of course this involves the fact at the bottom of all, which is, the difference between what this Man is, and what he needs to become.

But if we ask why the Race is where it is today, there is, as the author sees it, this further answer: In the infancy period of this Race Man, symbolically pictured as "Eden," the potential and actual were one; but it was the potential of a child as a child, not as a man mature. So Man in that Garden-of-Delight age (as does every individual infant in all ages) lived up to his possibilities, which condition reflected itself in his state of "Delight" (the translation of "Eden"). But he was not brought forth to forever remain an infant; and so his potential grew on towards the mature possibilities of full manhood. But his actual did not keep pace. He still continued to live, so far as moral and spiritual obligations were concerned, the life of infancy or early childhood, while his possibilities grew on apace, even to the time of fullest manhood. Thus from Age to Age as this process went surely on, the difference between the potential and its actual ever increased, until that time came when it was all but at the breaking point; a time when if the difference were still extended all relation would be broken, and the possibility of the God-designed and God-developed potential ever becoming filled with a corresponding actual, would have forever passed, and all creation would have failed of its purpose. This was not a state of things unforeseen by the Creator and compelling Him to revise His plan; it was an essential part of the plan from the beginning, and all Scripture indications to the contrary are but accommodations to man's immersion in the realm of appearances. At this point, where man had come to

the full maturity of capacity, with mental and rational faculties grown to their fullest possibilities,—at this point in the Race Man's journey, the great pivotal event took place: the Incarnation of the Personal Creator in a Personal Human form was effected, and the turning point in Race experience was accomplished. The downward course in the great cycle of life was ended; and the upward course was initiated. Thenceforward the Race Man was to make progress upward as to life, to grow toward the making of his potential actual by infilling his full-grown capacity with corresponding moral and spiritual living; or in other words, to enter upon that stage of Race experience in which his business would be the achieving of that oneness which is the Divine desire, as set forth in the words of Divine-yearning: "I in them and Thou in Me . . . that they may be made perfect in one."

This, we believe, should make it plain why we have gone no farther than we have in this great upward journey in the return toward God; indeed, it must make us marvel that we have gone so far—in these short nineteen centuries since that first beginning. So many millenniums in the ages of preparation; and as yet, only so few centuries into the ages of realization!

We do not need to be discouraged. God knew in the beginning, before the Race was ever brought forth, how it would be. And if He had not counted it worth while, it would not have been; and had He not counted your life and mine worth while, they would not have been. There is no chance about any thing; in every grass and flower that grows and in every pebble on the seashore, there is Divine purpose written everywhere; and in every transition of the Race, and in every event of every individual life, Divine purpose moves within.

The question of slowness, then, and the question of human suffering which it involves, must appear in one light to man in the midst, with a very limited horizon-line shutting him in, and in quite a different light to the Divine Who sees all things in their relations together,

and knows within and during all experiences what man can only know after they have passed, and only partially even then. But from man's viewpoint this progress of the Race Man upwards is slow, because the goal of that oneness which the Divine ideal requires is so very high; it is so very steep and far a climb from what we are to what we are desired to be. And freedom to choose, and the right choice freely made, cannot be secured save through the operation of the Divine Love upon man's affections and through these upon his will.

And further, to make the Race Man's upbuilding all-the-way-through secure, it is necessary that, having commenced at the very bottom of material-world experience, it shall make only such real gain—inward and spiritual gain—as it shall be able to maintain. Under this Providence its future is safeguarded, the life-dissolving pollution of "profanation" is prevented, and it steps upward only so fast as the preceding steps have been consolidated through every necessary experience in them to make of them a foundation for all that shall be built above, and to insure their remaining forever below. In other words, a step once taken, in this upward-moving Age, will never have to be taken again; it shall not be taken until it will be kept.

This, we are well aware, is contrary to the common appearance. It seems that the Race goes backward and forward by bewildering alternations; and it seems that individuals do. But the truth is that the backward and forward movement that we observe is like the backward and forward movement of the drive on the wheel of a locomotive: we see the wheels going round and round, and the drive-shaft going backward and forward; but we forget that the locomotive is not going backward and forward, that it is instead going steadily and certainly onward. This is the case with the Race Man, and individual man: locally, as it were, he drives forward and backward; but in the whole he moves on only one way. With the individual he may move forward *or* backward,

but never foward *and* backward; that is, so far as his spiritual life is concerned, his life as a whole is also concerned. For, with him now as with the Race in its cycle, he will go downward, if he insists upon it; but he will continue to go down until a time and state is reached below which he is in no danger of descending; and however locally he may seem to spurt forward and then fall back, through supposed "conversion," or mere self-imposed "resolutions," he will positively remain at this "base" until he is so grounded that every particle of true progress that he makes, thereafter he will hold. To use the illustration of the locomotive: the wheels may go round and round and create a sound of great achievement, and the world and friends look on, seeing only the wheels, and say, "What a remarkable conversion!" only to follow it a little later on to say in despair, "What a sad 'back-sliding'!" But if they who look on had had the eyes that penetrate to the real man within, and could have seen the man *in toto*, the real self, they would have perceived that the "wheels" were "slipping on the rails," and the "locomotive" was not permitted to leave its stand until the tracks were made suitable to hold whatever gain was made.

Again this truth may be illustrated by the round of the various periods of time. The days follow one another in endless succession and with impressive similarity; and yet no two in all the days that have ever been can by any possibility be identical. So with the weeks and the years and the centuries. It is a matter of experience with every one, that he cannot find in all the days of his life any two in which all the combinations of circumstances are the same; and the same is true of the minutes and the seconds, if the succession of thoughts and emotions be observed. And if we follow the thought out into solar and stellar relationships, it becomes even more inescapable; for, as we see the earth describing its orbit round the sun year after year, the first thought is, that this orbit is a road-way established in a fixed part of

space; but when we recall the fact that the sun, too, is moving on through space, describing some stupendous orbit of its own, then we see that the earth's orbit is always new, and that with her we move on momently as well as yearly into spaces that are ever new. No two seconds in our journey will ever find us at the same point in stellar space. We are momently moving onward.

Now the same is true of man's spiritual states that is true of the earth cycle round the sun. The cycle becomes, by having its center always moving on, a sort of spiral; the temptations that come up, the problems that have to be faced, the burdens that must be borne, and a thousand things upon the surface, seem to be the same that we have had before, just as one winter seems a repetition of another winter; and it is true that in these cases we are at the lowest arc of the cycle. BUT—it is a different cycle from the one we were in, when we were at the bottom the time before; and our center has moved forward, so that although we seem to be no farther than we were before—in spite, perhaps, of our hardest trying—the truth is certain, and inevitable, *We have gone on.* Our states are not the same, no matter what they seem. They cannot be. Men may, of course, if they insist, go onward *backwards,* and the succeeding cycles may take them down; but this does not change the law whereby the center always moves on in its own direction, while the states that circle round it ceaselessly make for progress if one go forward, or for regress if one go backward. The soul that really tries need have no cause to be discouraged. His today is not his yesterday; for every today is a new starting point for a farther tomorrow.

Nothing is of any worth to the Race Man, or to the individual, that does not carry him some particle nearer to that voluntary oneness for which the Savior prayed. The worth of everything, then, is in its contribution in helping toward this oneness. There must be, to realize the End, oneness within the individual—all his faculties

and powers and interests made one in subordination to, and contribution to, one right purpose; there must be, further, that oneness among the individuals of the Race Man which shall bring them each and all into the same subordination and contribution to the same one right purpose; and there must finally be a oneness of each with Him who is the Center and Giver of all, and a oneness of all together with Him, in a mutual and universal love and service,—"I in them and Thou in Me . . . that they may be made perfect in one."

If, then, everything contributes toward this supreme End, we cannot feel as we have felt about suffering, or even about injustices and wars and calamities. Are they not in the end blessings in disguise, if they but serve to lead the Race Man (and individuals in corresponding degree) to reject the hate-creed of separateness, and to freely choose the love-creed of oneness? This we may see being demonstrated before our eyes today, in the developments beginning to emerge above the flames of the great world-conflagration. Out of the torturing "furnace of affliction" is already coming forth the purest "gold" of unselfish love. And we, at this great distance feel our oneness with all those in the midst of these dire afflictions; while in no small measure our hearts and hands respond and stretch across the seas to demonstrate our one common brotherhood. It is for our sakes as well as for their own that they suffer. It is for the sake of the final goal; for the revealing and laying bare the vileness and the blackness that lie deep in the "self" of the Race Man's heart and unacknowledged purposes; and, by this, for the turning of him away from "self" and toward the One Lord of life and love,—and to a universal Brotherhood. It is for this that the millions suffer such terrible things today. We could have learned without this, if we would; we have had nineteen centuries of the clear prescription for the prevention of this very thing; but we would not profit. Some indeed thought that we had learned; that we had builded for this brotherhood, in

the well-intended movement for "Internationalism," and in the widespread conception of "Solidarity." But we had not, for the simple reason that our building had been on the crumbling basis of "self," and not on the sure foundations of unselfish, service-willing and service-giving love. We had attempted a circumference without a center; we had sought the brotherhood of man without the Fatherhood of God; and woefully we had failed.

From the ruins we shall turn again to the goal of the Race Man oneness. But this time we shall not omit the center, but shall steadfastly turn toward that center, as it imparts itself to us through the Divine Humanity assumed and glorified in Jesus Christ. Shall we lament, then, that we could not succeed in establishing a social brotherhood with Him left out? As well lament that we cannot maintain life in the physical body when the soul has left it. However painful the cost that turns us from the wrong direction, it will be far less painful than would have been the ultimate fruit of continuance in that wrong direction; and whatever the cost in agony may be, it is as nothing if it but turn us to learn anew and sincerely apply in life the full meaning of that prayer, "I in them and Thou in Me . . . that they may be made perfect in one."

On every hand men are coming to see the Divine intentions for the Larger Humanity; there is almost no magazine or book of the day that does not somewhere deal with some phase of it. Some see clearly and some see only indistinctly; but everywhere there is the feeling, if not the vision, that the better way, the human way, is just beginning, and that a better world is just ahead. That the human body is the supreme pattern according to which this better world must be builded, has not as yet been discovered; but the approach today is very near. The chief essentials have been seen, and are being described and pursued. It would be useful to bring together here the convincing words of many of the great army of speakers and writers of the day who hold the vision; but

space forbids. We may remark, however, that nowhere has the vision been seen more clearly, or stated with greater force, than by our own great President.

From an acceptance of the view of Providence which I have tried to set forth some very definite results should follow in the individual's state of mind.

He should be utterly freed from doubt.

He should have a faith that requires no apologies, and no defense but its own clear light and satisfying reason. He should search the streams of life with opened eyes, and see and know the hand of God and "underneath the everlasting arms," where before he had only blindly "believed." And when all the world about him is shaken by doubts and fears and abysmal wonderings, he should stand serene and sure and strong in certainty upon the Rock that no storms of human doubt or argument or terror can ever wash away.

He will know in a new way the meaning of the truth that "God is Love."

He will not allow himself to think of things as "punishments"* or "rewards,"—however much they might be made by men to answer to those terms; for he will know that from God's point of view they are always nothing less, and nothing else, than offered stepping-stones to the positively best next higher level, each thing a further upward urge toward one's waiting, beckoning place in the Grand Man of Heaven.

He will know that worldly success has no value in itself;† that "success" or "failure" in worldly enterprises

* Suppose ye that these Galilæans were sinners above all Galilæans, because they suffered these things? I tell you, Nay. (Luke xiii, 2, 3.)

Master, who did sin, this man or his parents, that he was born blind? Jesus answered: Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. (John ix, 2, 3.)

† Those who trust in the Divine . . . are of an equally composed mind whether they enjoy what they desire or not, neither do they grieve at its loss, being content with their lot; if they become

is good or bad only by its help or hindrance toward spiritual and eternal *ends;* and that "failure," by material measure, may really be success in the vital thing, that is, by heavenly measure, more than "success" itself could be. He will see that what happens to him, and what he achieves or does not achieve, does not matter,—whether he suffers or rejoices does not matter; that nothing matters, save that he grow toward that place, that *Use,* for which he was created, and that he shall so respond to the experiences along the way, and so co-operate with the Divine purpose, that the ultimate attainment of that place shall be assured.

He will understand that that ultimate *Use* may, or may not, be related to his life use, or vocation or calling, here; but that whether related to it or not, every one of the experiences connected with his life use here will contribute some preparation toward that ultimate *Use* hereafter. He will know that so long as circumstances keep him in a given calling or vocation, whether it be of his choice or contrary to his choice, so long that is the best place for his development in certain definite phases of his soul's growth, or, at the least, preparation for growth. If he grows restless in that calling and feels impelled to seek some other, still he will know that the best and surest and quickest preparation for that other will be to serve the largest possible use and in the best possible

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opulent they do not set their heart in opulence; if they are exalted to honors they do not consider themselves as more worthy than others, neither are they made sad if they become poor, nor dejected if their condition be mean; they know that all things succeed to a happy state to eternity with those who put their trust in the Divine, and that the things which befall them in time are still conducive to that end. . . . The Divine Providence is universal, that is, in the most singular of all things; and . . . they who are in the stream of Providence are conveyed continually to happiness, whatsoever may be the appearance of the means,—and they are in the stream of Providence who put their trust in the Divine; . . . and so far as any one is in the stream of Providence, so far he is in a state of peace. (Arcana Cœlestia, n. 8478.)

spirit where he is, until the way is opened for that other. For to be rebellious where he is, and to slight the use involved, must surely keep him longer where he is, or make the change, if he persist, a downward and backward step instead of an upward and forward one. And this is true of all his life-relationships, with regard to his efforts to improve them. He will therefore strive always to profit spiritually by all of his experiences, and to value all of them, and measure all his aspirations, by the infallible standard of *use*. In his heart of hearts he will want no change, however promising of personal comfort it might appear to be, that will not increase his human usefulness. He will shun all thought of seeking happiness as merely self-enjoyment. But seeking always *use,* and seeking change only for *more use,* he will find that *use* so sought is everywhere infilled with happiness as earthly solids are all infilled with living ether. For so he will have been "seeking first the kingdom of God," and will have found it,—thenceforth to carry it always with him, wherever he goes. And as he goes the way will be illumined, because he faces toward the Light that is "the Light of the world," Who came "not to be ministered unto, but to minister and to *give* His life." And so he—this light-seeing and humble disciple—will ever seek to find, not what he can "get" out of life, but what he can put into it; not what he can take, but what he can contribute.

He will do his best, as he is given to see it, in all relationships. But when his best is done he will not regret it, nor for a moment question the worthwhileness of having done it, no matter how sadly it may seem to fail of results. The results are not his business, where duty calls; for it is his to obey and do, as light and strength are given, and to leave results to God. For usually the results most desired of God are not seen by men; since the noblest currents often run the deepest below the surface.

He will feel none the less keenly his personal responsi-

bility for the welfare of others, both temporal and eternal; but with the temporal, always for the sake of the eternal. The burden of other souls will be carried always on his heart. He will feel his individual responsibility, both in respect to example and precept, for others' ways of thought and living. He will try to teach and convince and lead them to believe in the things he believes in, and to live by the things he desires to live by. And yet if they still fail to be convinced, after he has done his best, he will be content to know that by his effort he has contributed that needed part to the sum-total of their needed experience up to that time, and that in God's perfect Providence it shall have, now or later, such effect as their own specific present spiritual status plus their destined future place shall need. God through His laws of the Grand Man will take care of that.

He will know, beyond any suggestion of question, that every thing that is, as long as it is, must serve some use. This knowledge he will apply to the phenomenon of the world's multiplicity of religions and faiths within religions. He will see that while it is the duty, under Providence, of one religion or faith to try to convert to itself (i. e., to the Truth it believes itself to hold) other religions or faiths; yet so long as they remain unconverted, it is because those who are in them are in such spiritual conditions that their advancement toward their final place can be furthered better there than they could be anywhere else. For sometimes Truth can be taken only in extreme dilution. And with all of us partial truths come before whole truths, and surface truths before interior truths; and this is necessarily so, because we live first in a world of sense-impressions, and hence in a world made up chiefly of "appearances." And the vast majority, during their stay in this world, are able to rise out of the dim light, the heavily-clouded light, of "appearances" only very slowly; while the untempered light of *absolute* Truth is far ahead of the farthest on the road. And since it is infinitely better to go toward Heaven slowly,

by a very dim light, than it is to be dazzled and blinded by a light brighter than can be borne, and so not to go at all, therefore very false religions may still have all the light in them, and in the best adapted form, that can be accommodated to the state of those who are in them.

He will also understand that as fast as these grow, by following such light as they have, to the place from which they can be better helped by a greater light,—whether such shall come in this life or shall be kept for the intermediate world of instruction and separation hereafter,—then contact with that greater light will be provided; by the unfailing laws of Providence their very need will draw them to it, and it to them, and they will appropriate as much of it as they are then ready to use. In every case all are where they are now because that is the very best for them now; what will be best tomorrow, tomorrow will supply. It is far better not to see a truth that one is not ready to try to live, than it is to see it and, because not willing to try to follow where it leads, to harden the conscience against it. Against this dire calamity the Lord so mercifully guards us that the real *living* * conviction of a truth is not allowed to come

The reason why they alone believe in the Lord, and love Him, who live according to His precepts, is, because the Lord is not in the understanding of truth without willing it . . .; for truth does not enter into man, and become his, until man wills it, and from willing does it, for the will is the man himself, but the understanding is only so far the man as it partakes of the will. (Arcana Cœlestia, n. 10,645.)

to us until He sees that we will not profane it, and so cut off forever its possibility of a saving appeal, when our readiness shall come. And because of this protection harm is prevented from coming to men through hearing truths that as yet they are not ready to appropriate, because they will not seem to them as truths. Hence the automatic working of the law of spiritual supply, according to the parallel law of physical nourishment, whereby

each part draws to itself those elements only which supply its own particular need.

Living by this understanding of life, one will not insist upon fitting every other one into his own special measure. He will keep in mind that souls are born for different parts of the Grand Man, for uses as varied and different as are the functions of the body's manifold parts and particles. And he will realize, also, that he does not know to what part God is calling even himself; and how much less he knows of the appointed place of others! And certainly the experiences, and the fiber of life, and the manner of living, for one being called to some part of the supporting bony framework, will be vastly different from those of one called to the vital fluids of the nervous system; and one whose place is in the hands, so to speak, will live quite differently from one whose place is in the brain; and it is right and necessary that it should be so. "For now hath God set the members every one of them in the body as it hath pleased Him." They are born of that particular and specific genius which equips them to be fitted to that one place above all others. Hence, it is plain, their highest possible happiness will be found in the harmony of fully functioning in *their* place: as one here who loves supremely to work with his hands will reach his greatest happiness here in connection with the processes of physical service; while he who loves supremely to work with his brain will find his greatest happiness in the midst of the processes of intellectual labors. And neither one will envy the other, because he will not want that other's place, but only his own.

The reason for dissatisfaction in labor here (so far as the labor itself is concerned) grows out of the fact that one is not yet in the use here that corresponds to, and is in direct line with, his own ultimate *Use* there. But when, out of the schooling of this misfit discontent, the time comes—if it is made possible for it to come here—that one does come into a life-work here in correspondence with his life-to-be there, then he will be satisfied that he

does not care to exchange places with any other. And the very essence of this contentment is the fact that in this place he is able the most truly and adequately to express himself, to live out in life the ideal that is within him.

In each one's place in Heaven his happiness will reach its full, and be completely satisfying to every fiber and atom of his being, because he will be then completely expressing *the use* that is his inmost self's ideal. So every man's heaven is his ideal made actual, his innermost self expressed, his ruling love in action. And so in Heaven every one will fully be himself, and none will want to be another or in another's place. For there every person's work and surroundings and himself will make one hamony.

And so here, if men could only keep in mind the sureness of the Love that leads them through all the steps of all the days and months and years of preparation, with a wisdom and a care unfailing and an eye single to their eternal gain and their intended place in Heaven,—if they could always keep all this in mind, they would find it tempering their restlessness with patience, and their rebelliousness with thanksgiving. Even in the stress of life's heaviest hour they still would know that it was permitted solely that it might contribute its helpful part toward the consummation of that perfect final goal, when their every longing and aspiration shall find fruition in the indescribable joy of perpetual realization, where their "cup runneth over," and they "dwell in the House of the Lord forever."

And finally, one will know, there is nothing that happens to any one throughout the whole course of his life-experience, that, because of the inherent oneness of things and their universal inter-relationships, does not also have its advantageous effect upon some others, and in fact directly or indirectly in some degree upon the universal human whole. Often sympathy for others struggling

under heavy burdens moves us more deeply, more interiorly, than the burdens themselves would affect us if we were carrying them ourselves. The sufferings of others, brought on by their own mistaken ways of living, stir us to go to them with spiritual counsel and affectionate personal helpfulness of every kind that we are led to hope will lift them up and right their ways. While the sufferings of others brought on by circumstances beyond their control,—such as the injustices and inhumanities of others, or the sheer lack of rational means and methods of distribution of earth's physical bounties, or any other of the conditions that rest upon the concerted action of the Collective Man,—cry out to us to exert our individual efforts to do all in our power to bring about a better condition in the Social Man, and so to bring individuals into such health, that, as in the properly functioning human body, the whole will share the burdens of the parts, and the whole and all the parts shall work together to prevent all suffering everywhere that can be prevented by wise and unselfish co-operation, and to alleviate to the farthest possible degree all suffering that collective action cannot prevent. So the work goes on—for better individual man, and for better Collective Man. For this end, and this alone, do all the things that happen happen. "From *use,* through *use,* and according to *use,* is life given from the Lord." And *"the delight of use,* originating from love through wisdom, is the soul and life of all heavenly joys." (Arcana Cœlestia, n. 503; Conjugial Love, n. 5.)

And so it shall be. With one who makes this plan of life his own, the path will open ever wider into realms of unexpected beauty, and day by day and year by year the illumining light, with steadily increasing clearness, will stream along the way; while through all the journey, and at every step, he will walk in perfect certainty of the constant presence of the Love that watches over all, the Savior-Love that ever draws him toward his utmost

best, that he may reach his fullest, highest place, his own individual place, his God-intended place,—the free unhindered full expression of his inmost highest self in the eternal kingdom of mutual love and service.

EVERETT K. BRAY.

[THE END.]

CREATION BY INFLUX.*

By Frank W. Very.

SWEDENBORG'S science, like all other genuine knowledge, is founded on experience; but inasmuch as this experience "in both worlds" transcended that of any other man, and embraced both cause and effect, his wisdom is extraordinarily profound. Yet this does not mean that his science is infallible, that it is not capable of improvement, or that it should not be examined critically on its merits. The examination which we propose to make, after brief statements of our author's principal scientific doctrines, will consist chiefly in comparing them with the new knowledges which nearly two centuries of assiduous scientific research have accumulated. Much confirmation will be found, especially in the very recent advances in such natural sciences as physics, crystallography, metallurgy, geology, astronomy, anatomy and physiology. Moreover, a beginning is even now being made through psychical research in a confirmation of a few of his wonderful revelations concerning the world of spirit: its *super*space,† far exceeding the possibilities of tridimensional space; its law of correspondence, eminently confirmed by the phenomena of the dream-life; the discrete degree which separates the world of spirit from the world of nature, and yet the essential, most intimate consociation of the two through perpetual *Influx of Creative Energy* which is now seen to be indestructible (that is,

* This article constitutes the first chapter of a proposed work setting forth an Epitome of Swedenborg's Science.

† This term has been introduced by the writer to distinguish Swedenborg's conception of a discrete degree of extension in the spiritual world. The need of this distinction is shown in the *New-Church Review* for April, 1919, p. 255-6.

the natural energy which is the outcome of this Influx, has all of the characteristics of an immediate derivative from the Divine Omnipotency); the doctrine of the *limbus,** or organized human substance, separable from the gross body, and in a sense intermediate between it and the spiritual body, constituting an organized essence capable of being transferred and transmitted by paper and other relics,—these newer acquisitions of psychical science, though conducted as yet on a very limited scale, sufficiently verify the reality of Swedenborg's experience as that of the most remarkable clairvoyant and psychic of whom we have any record.

Swedenborg's science is peculiar in that it penetrates to the region of beginnings in the least and invisible parts of nature, affirms that the air particle is not (as had been previously supposed) a structureless atom, but that it contains a complex structure in three degrees—particle within particle, each a system of moving forms and forces perpetually changing and continually receiving the only indestructible thing in nature, which is a spiritual inflowing *"conatus,"* or energy from an inexhaustible spiritual source.

It takes as much energy to sustain nature as it ever did to produce it. Sustentation is perpetual creation, according to Swedenborg. In a more limited sense, so-called "creation" of living forms is said to be maintained by *generation.* This statement, this vision of the universality of something akin to the marriage relation throughout all nature and of the peculiar nearness of approach to the Infinite in all that relates to causation and the production of new individual forms,—the micro-

* For recent confirmations of the reality of what Swedenborg called "the limbus," or a human organized form and force consisting of the purest and finest substances of nature, but separable from the gross body—confirmations which are remarkable, even though confined at present to generalities—see an article by J. D. Beresford entitled, "A New Form of Matter," in *Harper's Magazine* for May, 1919, pages 803 to 816.

cosm imaging the macrocosm,—all of this profound insight into the mode of creation bears witness to Swedenborg's grasp upon a fuller and truer doctrine of evolution than has yet been received by the world of science. As yet the would-be expounders of evolutionary theories have been contented to dwell in appearances, and have not ventured to dig far beneath the surface of things. Progress has no doubt been made; but a redistribution of effort and a rediscussion of facts are imperatively needed. On the one hand Swedenborg's imperfect natural science must be supplemented by later discoveries; but on the other hand a blindly groping natural science must be invigorated and given a new lease of life by reception of Swedenborg's vast stores of spiritual experience. In the light of these disclosures (at present almost wholly ignored, though the most important the world of science has ever known), the fact of creation through generation assumes new significance. We are taught that new forms of life in infinite variety exist already in the spiritual world ready for incarnation, awaiting only a receptive vessel and opportunity to inflow. Here the doctrine of variation by fluctuation and mutation receives a rational explanation. Perpetual variation and mutation from Influx of the Infinite lead to reception under favorable circumstances: (*a*) by selection, whether natural or artificial; (*b*) through sexual selection; (*c*) by use, since the objections of Weismann on the score of nonheredity have never been able to explain away testimony adduced by Lamarck, Cope and others, of at least a long-range heredity of acquired forms and functions, even though minute details of form acquired by individuals through use may not be immediately transmitted to their descendants,—while Reichard's hypothesis of a dual germ-plasm offers a way out from the dilemma;* also (*d*) by sheer usefulness, as in Darwin's data on the intercourse between

* See the writer's article on Dr. Reichard's book in the *New-Church Review* for July, 1915, pages 420 to 433, and especially the argument p. 432 to 433.

insects and plants whereby both are improved and benefited, while insects and flowers are evolved *pari passu;* and (*e*) by mutual aid through a more direct helpfulness whereby community-action is evolved, thenceforth determining the course of numerous beneficent alterations and adaptations of modes of life and of physical forms of which there are many degrees ending in the marvels of the beehive.* All of these factors may be involved in evolution, and yet in no sense are they incompatible with *Creation by Divine Influx* through receptive forms. Contrary to a much prevailing prejudice, evolution of life-forms through modifications imparted by means of the generative process involves no necessary denial of Creative work under the leadership of a Divine Providence. In fact without such universal providing of the *means* for selection,—whether by variation or by the seeming accidents of environment,—improvement of life-forms could not proceed. Creation is both a spiritual and a natural process; and only those who refuse to open their eyes to more than one side of the case, find any incompatibility in the two.

Swedenborg's great doctrine of creation through *two* suns could not be announced until he had obtained experience in the spiritual world. We may therefore begin our study by a quotation from his "Angelic Wisdom concerning the Divine Love and the Divine Wisdom," nn. 153 to 156.

There are two suns through which all things are created by the Lord, the sun of the spiritual world and the sun of the natural world. All things are created by the Lord through the sun of the spiritual world, not through the sun of the natural world, since the latter is far below the former; it is in middle distance; above it is the spiritual world, and below it is the natural world. This sun of the natural world is created to render aid, as a kind of substitute; this aid will be spoken of in what follows [namely, that "the

* Compare an article on "The Theory of Evolution" in the *New-Church Review* for October, 1917, pages 568 to 591, in which especial attention is called to Kropotkin's notable book on "Mutual Aid."

sun of the natural world is pure fire, consequently dead; nature also is dead, because it derives its origin from that sun . . . but the sun of the spiritual world is living," n. 157].

The universe and all things thereof are created by the Lord, the sun of the spiritual world serving as a medium, because that sun is the first proceeding of Divine Love and Divine Wisdom, and from Divine Love and Divine Wisdom all things are. In every thing created, greatest as well as least, there are these three, end [or purpose], cause [or means] and effect [or the final actual thing which includes within itself the preceding formative degrees]. A created thing in which these three are not, is impossible [just as the plan and the instrumental materials have to be conjoined in the thing itself in any work of man]. In what is greatest, that is, in the Universe, these three exist in the following order: In the sun, which is the first proceeding of Divine Love and Divine Wisdom, is the end of all things; in the spiritual world are the causes of all things; in the natural world are the effects of all things. How these three are in things first and last shall be shown in what follows. Since, then, no created thing is possible in which these three are not, it follows that the Universe and all things thereof are created by the Lord through the sun, wherein is the end [first end, purpose, or beginning] of all things.

Creation itself cannot be brought within man's comprehension unless space and time are removed from thought; but if these are removed, it can be comprehended. Removing these if you can, or as much as you can, and keeping the mind in ideas abstracted from space and time, you will perceive that there is no difference between the maximum of space and the minimum of space [*i. e.*, one is as difficult to grasp as the other, and in either direction, in either the infinitely great or the infinitely small, we touch infinity]; and then you cannot but have a similar idea of the creation of the universe as of the creation of the particulars therein; you will also perceive that diversity in created things springs from this, that there are infinite things in God-Man, consequently things without limit in the Sun which is the first proceeding from Him; these countless things are presented as in an image, in the created universe. From this it is that no one thing can anywhere be precisely like another. From this comes that variety of all things which is presented to sight—in the natural world together with space, but in the spiritual world with appearance of space; and it is a variety both of generals and of particulars.

The creation of the universe, and of all things thereof, cannot be said to have been wrought from space to space, or from time to time, thus progressively or successively, but from eternity and from infinity; not from eternity of time, because there is no such thing,

but from eternity not of time for this is the same with the Divine; nor from infinity of space, because again there is no such thing, but from infinity not of space, which also is the same with the Divine. These things, I know, transcend the ideas of thoughts that are in natural light, but they do not transcend the ideas of thoughts that are in spiritual light, for in these there is nothing of space and time. Neither do they wholly transcend ideas that are in natural light; for when it is said that infinity of space is not possible, this is confirmed by every one from reason. It is the same with eternity, for this is infinity of time. If you say "to eternity" it is comprehensible from time; but "from eternity" is not comprehensible unless time is removed.

These things perhaps need further illustration. When it is recognized that creation of even a single specific living form with its numerous adaptations and a long list of properties of special substances which enter into its composition, a still longer list of cellular forms which enter into its structure and which have required for their inception previous ages of development and discipline through innumerable vicissitudes, also physical and chemical properties of matter which would clash and render orderly life impossible unless there had been infinite foresight of all possible interrelations of the underlying natural forces, to say nothing of the psychological factors which are too vast to be conceived by man, it is evident that such a creative work transcends space and time. To cite but a single example among myriads: We know that all living forms are dependent on water as an essential constituent of sap or of blood. Consider what would happen if the behavior of water were even only a little different from what it is. If the exceptional property by which water is a little lighter in its solid than in its liquid form, were to be abrogated, our ponds and rivers would be frozen solid. Even the summer's sun could not melt the great masses of accumulated ice, and a large part of the earth would become an arctic waste. By its absorbent power for certain radiations of great wave-length, the vapor of water in the atmosphere preserves the surface of the ground from sudden fluctuations of temperature

and prevents destruction of vegetation by frost in summer. Were the chemical affinities of water to be somewhat more pronounced, all of the water of the globe might be locked up in combination with its solid core. A trifling variation in the surface tension of the water molecules along surfaces of contact, which is produced by dissolving a small amount of salt in the water, makes sea-water incapable of continuing to hold in suspension the fine sediments carried to the ocean by rivers. In consequence of this property, the sediments are precipitated along the continental margins, and the lands are kept from general dissipation in the oceanic depths from which, otherwise, only a few islands, the projecting summits of submerged volcanic peaks, would emerge. Considering that innumerable similar adaptations and harmonies exist throughout nature, it will be seen that this law of heavenly harmony and mutual adaptation is the supreme law, without which it would be impossible for a world to exist. This harmony is attributed by Swedenborg to a specially organized form,

> . . . the highest form of nature, or the perpetually vortical form, which is the same with the celestial form, in which almost all boundaries are, as it were, erased as so many imperfections, and still more perpetuities or infinities are put on; wherefore this form is the measure of the vortical form, consequently the exemplar or idea of all inferior forms, from which the inferior descend and derive birth as from their beginning, or from the form of forms. . . . From this form those faculties and virtues result, by virtue of which one thing regards another as itself, nor is there anything but what consults the general security and concord, for in that form there is not given any fixed center, but as many centers as there are points, so that all its determinations, taken together, exist from mere centers or representations of a center, by which means nothing can be respected as proper to it [*i. e.*, proper to itself alone], unless it be of such a quality that from what is general, or from all the centers which taken together produce what is general, it may flow-in into itself as a similar center, and may reflow through an orb for the benefit of all, or into what is general (Worship and Love of God, n. 6, footnote).

When it is remembered that the above illustrations are

but a few of myriads of correlated properties and procedures any one of which is indispensable to the continuance of life; when, for instance, it is known that the blood of present-day land animals contains mineral salts in definite proportions which are a relic of the composition of the sea water in Paleozoic ages at a time when the ancestors of these creatures were sea animals of a much lower order,—animals which took in the water of the sea as an essential means of growth and vital organization; when it is known that the composition of certain substances contained in the blood of animals exhibits minute but measurable differences which point out which animals are most closely related and which are farther apart, giving a further indication of the series of derivations by which evolution has been effected,*—it will be seen that numberless processes and ages of geologic history have gone to the development of even one of the amœboid corpuscles, which swim in the blood of a man as in their native sea, and yet have somehow a human quality. Granting that the ancestral amœba from which these are descended had a tiny soul of its own, that is, a spiritual essence derived from the world of causes, a minute fractional part of that human world to which it was eventually to return, possessed of a *raison d'être,* a motive, a plan and mode of life looking forward to ages of future development and use,—can we doubt that creation is beyond time and space, that it involves infinity even in least forms?

"God will be gracious to us, and bless us;
He will cause his face to shine upon us. Selah!"
(Psalm lxvii, 1.)

It means that God will gift us with truth and bless us with good.

* Cf. "The Theory of Evolution," pages 574-5, where reference is made to researches by G. H. F. Nuttall, G. L. Graham-Smith and T. S. P. Strangeways.

By the Lord's causing his face to shine, is signified illumination by Divine truth from Divine love. For the Divine truth which proceeds from the Lord as a Sun in the angelic heavens, is the source of all the light there, and also illuminates the minds of angels and fills them with wisdom. The *face* of the Lord, in the proper sense, is the Sun of the angelic heaven, for the Lord appears to the angels of the interior heavens as a Sun, and this from His Divine love; for love in the heavens, when it is presented before the eyes, appears as fire, but the Divine love as a Sun; from that Sun proceed both heat and light, and the heat is Divine good, and the light is Divine truth. (Apocalypse Explained, n. 412.)

The beginning and end of creation is man. Can the wisdom which formed the universe be less than human? Is it not evidently more than human, infinitely more, even the Wisdom of God-Man?

By the ancients man was called a microcosm, from his representing the macrocosm, that is, the universe in its whole complex; but it is not known at the present day why man was so called by the ancients, for no more of the universe or macrocosm is manifest in him than that he derives nourishment and bodily life from its animal and vegetable kingdoms, and that he is kept in a living condition by its heat, sees by its light, and hears and breathes by its atmospheres. Yet these things do not make man a microcosm, as the universe with all things thereof is a macrocosm. The ancients called man a microcosm, or little universe, from truth which they derived from the knowledge of correspondences, in which the most ancient peoples were, and from their communication with angels of heaven; for angels of heaven know from the things which they see about them that all things of the universe, viewed as to uses, represent man in an image.

But the truth that man is a microcosm, or little universe, because the created universe as to uses is, in image, a man, cannot come into the thought and from that into the knowledge of any one on earth from the idea of the universe as seen in the spiritual world; consequently, it can be corroborated only by an angel who is in the spiritual world, or by some one to whom it has been granted to be in that world, and to see the things which are there. As this has been granted to me, I am able, from what I have seen there, to disclose this arcanum.

It should be known that the spiritual world is, in external appearance, wholly like the natural world. Lands, mountains, hills, valleys, plains, fields, lakes, rivers, springs of water are to be seen there, as in the natural world; thus all things belonging to the

mineral kingdom. Paradises, gardens, groves, woods, and in them trees and shrubs of all kinds bearing fruit and seeds; also plants, flowers, herbs, and grasses are to be seen there; thus all things pertaining to the vegetable kingdom. There are also to be seen there, beasts, birds, and fishes of every kind; thus all things pertaining to the animal kingdom. Man is there as angel or spirit. This is premised that it may be known that the universe of the spiritual world is wholly like the universe of the natural world, with this difference only, that things in the spiritual world are not fixed and settled like those in the natural world, because in the spiritual world nothing is natural, but every thing is spiritual.

That the universe of that world represents man in an image can be clearly seen from this, that all things just mentioned appear to the life and have existence about the angel, and about the angelic societies, as if produced or created from them; they are about them permanently, and do not pass away. That they are as if produced or created from them is seen by their no longer appearing when the angel goes away, or when the society passes to another place; also when other angels come in place of these the appearance of all things about them is changed—in the parks the trees and fruits are changed, in the flower gardens the flowers and seeds, in the fields the herbs and grasses, also the kinds of animals and birds are changed. Such things have existence and are changed in this manner, because all these things come into existence according to the affections and consequent thoughts of the angels, for they are correspondences; and because things that correspond make one with that to which they correspond, they are an image representative of it. This image is not seen when these things are viewed in respect to their forms, it is seen only when they are viewed in respect to uses. It has been granted me to perceive that angels, when their eyes were opened by the Lord, and they saw these things from the correspondence of uses, recognized and saw themselves in them.

Inasmuch as these things which have existence about the angels, corresponding to their affections and thoughts, represent a universe, in that they are lands, plants, and animals, and these constitute an image representative of the angel, it is evident why the ancients called man a microcosm. (Divine Love and Wisdom, nn. 319 to 323.)

From the Sun of the spiritual world proceed atmospheres in three degrees, formed out of love and wisdom, for love is veritable spiritual substance and wisdom is its form. Out of these spiritual-substances all of the

objects which appear to the spiritual senses in the spiritual world are woven, according to the lives of its inhabitants —beautiful if those lives are kind and loving, direful if hatreds and malignities are harbored.

Though the spiritual and natural worlds are not continuous, but are conjoined through correspondences, the spiritual world being in superspace, but the natural world in natural space which is separated from the former by a discrete degree (of which more anon), yet there are certain resemblances, along with the differences. The spiritual world originates from a single spiritual Sun; but the natural worlds from innumerable suns composed of natural substances formed out of a universal magnetic aura which is the first of nature. Space is filled with a universal atmosphere whose closely juxtaposed particles are indestructible and originate by perpetual influx of *"conatus,"* or energy from an infinite spiritual source, resting at last upon the spiritual Sun.

Starting from central points, perpetual motions outward from one of these point-sources along spiral trajectories (along some such path as the sinusoid spiral, $r = a \sin(b\ \theta)$,* where positive and negative branches are equal and the limit is a circle of definite radius) generate a spherical surface which defines a primal particle; and from the secondary motions of these particles among themselves are formed vortical composite particles, said to be of two orders and called "elementary" by Swedenborg, but which we should now speak of as electrons and atoms. Thus there are three orders of particles in the series which makes matter:—primal particles, electrons, and atoms. The atoms are now known to be approximately 10^{-8} cm. in diameter. The electrons are about one one-hundred-thousandth as large (1.9×10^{-13} cm.).† We do not know the size of the primal particles but they are undoubtedly excessively minute in respect to an electron.

* See the writer's notes to the new English edition of Swedenborg's "Principia," p. 618.

† See Millikan's treatise on "The Electron."

If we may hazard a guess that the same ratio is continued to the third order, the primal particles should have a diamter of about 10^{-18} cm. (one million-million-millionth of a centimeter). Swedenborg's first guess was that the ratio of the dimensions of successive orders might be 1 : 30. Subsequently he saw that it was probably much larger:

> The third active consists of 1,000,000 points, or 10,000 first substantials, and so on. This number I have fixed upon only by way of example; for we cannot tell what may be the number which at first has to be multiplied into itself. (Principia, Part I, Chap. VII, "Actives of the Third Finite," n. 1.)

Swedenborg's conception of an elementary vortical particle is a most remarkable prevision, for it now develops from current knowledge of the properties of the electron that there is a reason why this particle should have that particular shape and structure and no other. Lord Kelvin's "vortex-atom," conceived as formed out of a universal fluid medium by motion after the plan of a smoke-ring in air, has not been successful. The difficulties in this direction seem to be insuperable. Swedenborg's particle evades these difficulties. Nevertheless, his idea requires some modifications. He supposes that the elementary particle is both elastic and also expansile and contractile through a wide range. We may grant elasticity to this form, but it is specifically that of an encompassing little atmosphere of ether which pertains to that particular corpuscle; for the electrons themselves never come into contact except through their atmospheres. These electronic atmospheres, like the atmosphere of the earth, are densest at the periphery of the electron (in fact, so dense that two electrons cannot be forced into contact) but the density rapidly diminishes outwardly. The sheath follows every motion of the enclosed particle, but when stripped off by some violent shock, the sheath is, as it were, turned inside out; the greatest density is at the periphery of what is now a free ether particle and the

original rotary motion is transformed into a rectilinear motion of propagation with a residual rocking motion and a trifle of pulsation as a relic of the special motions of the originating electron.*

I have spoken of pulsation, for the electron, in addition to its motion of vortical rotation, also expands and contracts with a rhythmic pulsatory motion on which gravitation depends, but through a range which is relatively small, so that the dimension of an electron is practically a fixed quantity. The existence of pulsatory motion was foreseen by Swedenborg, but he did not assign it to any definite point in his series, nor was he aware of its connection with gravitation.

The electron is also (as Swedenborg supposed his elementary particles to be) *exceedingly active within,* and presses back the surrounding universal atmosphere, condensing it to a limit (or "finite," to use Swedenborg's term) by the centrifugal force of its rapid rotation (whose velocity at the boundary is equal to that of light), and this condensed envelope of aura, structured by motion, is the ether, its particles originated by the electrons, sharing their motions in certain respects and having somewhat the same dimensions though a different structure; but as far as we can see, the particles of the universal medium at the boundary of the electron, though finiting in function by virtue of their strong pressure-gradient, do not differ in form or constitution from those that are within the boundary save as to speed. As Swedenborg's language is rather vague, and the mathematics not entirely free from mistakes (which, however, can be easily rectified), it seems entirely permissible to make his conception a little more definite, which can be done without altering anything that is essential. Only the most general description of the vortical particle which Swedenborg

* Cf. the writer's paper on "The Luminiferous Ether"—Occasional Scientific Papers of the Westwood Astrophysical Observatory. Number 2. Boston: The Four Seas Co., 1919. Previously printed in the *New-Church Review* for October, 1918.

imagined is needed here and this may be gathered from the following quotations:

It is motion only which can give figure and space; without motion nothing could flow together into a bounded aggregate. The cause of anything being bounded is motion alone. It is motion therefore which distinguishes, bounds, gives figure, makes one thing equal to another, retains it within its limits, and so holds it together that it can subsist as one finite entity capable of being separated from another. (Principia, Part I, Chap. IV, n. 6.)

Perpetual circulation is like a perpetual spiral, winding, as it were, from the center to the periphery, and again from the periphery to the center; thus it is a flowing spiral motion continually returning upon itself.

This motion must have its center in effort, and it must have a periphery. (*Ibid.*, Part I, Chap. II, n. 21.)

The particles in a finite or compound are similar to one another, in regard to form, arrangement, and motion; the individual parts of these again are also similar, and so on up to the first point in which lies the primitive force and first cause of finiting the sequents. (*Ibid.*, Part I, Chap. VI, Section "On the Form, Arrangement and Motion of Parts," n. 1.)

The arrangement of these similar entities is obtained by motion, and the form both of the motion and arrangement is spiral. . . . Poles also and polar cones are necessarily produced by the spiral form. With regard, however, to these spires or spiral circles [circulations], I observe, that the spires nearest the center have a greater curvature, and those farther off a less, both in the polar cones and in the surfaces [interior layers]; also that in the polar cones the kind of spire is different from what it is in the surfaces. . . . A finite which is an aggregate or assemblage of parts reduced by motion to a certain arrangement does not consist of one surface, layer, and row extending from the center to the outermost surface, but it consists of several; . . . it has a convex form, but at its two opposite ends it has poles gradually widening from the center, and hollowed out into the form of two cones. (*Ibid.*, n. 2.)

In elementary particles the center of gravity is in the surface; particularly during a state of compression when the surface is, as it were, convoluted into several folds. (*Ibid.*, n. 8.)

This sentence is unintelligible, save as a statement that resistance is concentrated in the superficial layers of the particle; because the averred reason, namely, that a component stream of constituent consecutive particles follow-

ing one another in a spiral figure, has its center of gravity (if the particles are equal and equably distributed along the spiral) not exactly at the center but at a little distance from the center, does not apply to a complex consisting of innumerable spires, since the center of gravity of the complex is by symmetry at the center of figure. The passage just quoted also rules out the supposition that a *single* "row" is meant.

Moreover, an exceedingly obscure argument for a polar conjunction of particles (in n. 8) rests on this supposed eccentricity of centers of gravity. But a true explanation is given earlier in the chapter (n. 33 of the 1st section), where it is said that "these elementary particles cannot be in contact, except in a manner accordant with the motion of their surface and their figure." This is entirely satisfactory. We can easily see that in order that electric particles may attract one another, it is necessary that the motions in their juxtaposed surfaces be congruous. Nothing else is necessary. The similarity of figure and dimensions supplies all other needs. These attractions were fully elucidated by Ampère's experiments on the mutual action of electric currents.

A further explanation (*Ibid.*, Part I, Chap.vi, n. 20) of the origin of the polar cones is far from convincing. The primal particles have been described in an earlier number as spherical and as having a bubble-like form. But it is said that re-entering cones are developed in these through pressure: "In a state of compression the elementary particle begins to form certain polar cones toward the center. In proportion to the degree of compression it becomes more and more like some finite in which the points or particles flow from the center to the circumference, through the poles toward the center, and so on always reciprocally." This argument assumes that the subsidiary particles (finites) forming the surface of the elementary particle cannot be compressed, and must betake themselves to the interior of the elementary when it is compressed. One would sooner expect the incom-

pressible shell to be broken (like an egg-shell) by pressure.

Apart from minor objections to a few unnecessary details and to some infelicities of description which I have removed in my notes appended to the new English edition of the "Principia," where will be found emended figures of the supposed primal and elementary motions, the conception, when slightly revised, has much in it which is of interest, and at once gives a *raison d'être* for some of the properties of the electron, whereby it becomes very probable that this particle is no other than the "atom" of electricity which has now been isolated and measured, and has been shown to be the sole constituent substance out of which the chemical atoms are formed.*

Swedenborg predicated two orders of vortical particles, and we may presume that the atoms of the chemical elements are also vortices; but, if so, they are complex vortices of another sort from the electrons, since the thermal properties of the elements and the existence of inner supernumerary electrons arranged in tiers on a cubical pattern, require that there shall be *concentric* spherical shells of revolving electrons dividing the interior of the atom into numerous chambers. In a sense, this plan of the atom, which can be shown to be essential to Langmuir's theory of the arrangement of those specially assorted electrons within the atom which make up the "Moseley number," may be considered as an adaptation or modification of one stage in Swedenborg's "Bullular Hypothesis." This hypothesis affirms the existence of a series of bubble-like particles. We may provisionally accept the existence of three orders of such spherical particles, namely: (1) the *primal particles* (or "substantials,"

* Compare my theory of the chemical atom, founded on Swedenborg's theory of particles structured by motion (though with modifications required by recent scientific discoveries, in the aforesaid paper on "The Luminiferous Ether." For the "recent discoveries" a long list of papers in the *London, Edinburgh and Dublin Philosophical Magazine* and other journals must be consulted.

as Swedenborg calls them) of the aura of the universe which fills all space; (2) the *particles of the ether,* which are most intimately associated with the electrons, each electron being surrounded by its own individual ethereal atmosphere, but which very likely can also exist separately in a more attenuated form as a general ethereal atmosphere, surrounding the atoms, accompanying them wherever they go, interpenetrating the atomic structures whether solid, liquid, or gaseous, and therefore accompanying the earth as a second atmosphere far more rare than the aerial one, and very likely the vehicle of telepathic communication, while its free radiant form is the light particle and the vehicle of every kind of radiant vibration from the wave of the wireless telegraph to the X-rays; (3) the *atoms* which form the gross atmosphere and all material substances. All of these forms are continuously and successively created by a perpetual Influx of Divine Creative Power whose ultimate is energy.

The spherical and bullular ether particles, previously existing as electronic sheaths, when violently thrown off from the electron at the moment of the latter's gyrostatic uptilting, speed through space with the velocity of light and convey radiant and luminous vibratory impulses imaging those of the electrons. Swedenborg affirmed that light consists of particles, and that these discrete particles vibrate,—a view which harmonizes with Planck's doctrine of light-quanta, but is more explicit. He attributed the fluidity of water to its permeability by interfluent ether. But "when there is no motion between the ether particles, the aqueous particles coalesce into a certain hard and material mass, from which they cannot be liberated except when the ether is urged into motion and a state of rigidity." Interatomic radiation has been found to be most intimately associated with the gaseous state.* The need of it in the liquid state has not yet

* As shown in my papers: "On the Solar Constant," *Am. J. Sci.,* Ser. 4, Vol. XXXIX, pp. 206-7, Feb., 1915; and "The Radiant Properties of the Earth from the Standpoint of Atmospheric Thermo-

been recognized. Our author's speculations concerning the form of a water particle have no longer any interest, because chemistry had not then been born. Still in his conception of a special virtue in certain groupings of particles arranged in several modes of piling, there resides the germ of the modern science of stereochemistry.

The primal particles of the universal atmosphere, which serve for the reception and inflowing of the most subtle forces of nature, when acted upon by electronic circuits, convey magnetic impulses, and are thereby set in special rotary motion and arranged in vortex-filaments. Swedenborg's picture of a helical vortex-filament threading the pores of a particle of iron,—"an effluvium," as he thinks, emitted by the iron to form a sort of excessively rarified metallic atmosphere,—may be compared with what Faraday named a "magnetic line of force." The two are not dissimilar; but the metallic effluvium has never been demonstrated and seems unnecessary. The penetrative power of the magnetic force is best explained as arising from an impalpable atmosphere whose particles are so fine that they pass with scarcely any resistance through the relatively coarse network of matter. The slight differences in magnetic permeability for different materials are sufficiently explained as the result of a transferring of a part of the energy of vortical spin in the aura to the interior structures within the atoms. If it were necessary that metallic effluvia of iron should accompany the magnetic flux, it would not be possible for the magnetism of the earth's iron core to penetrate the deep layers of superficial stony material. Influx is almost immediate, into the inmosts of nature, but becomes more and more hampered on reaching the coarser structures and outer coverings.

Though the particles of the aura may be thrown magnetically into a vortical spin, we are unable to acquiesce

dynamics," Occasional Scientific Papers of the Westwood Astrophysical Observatory. No. 3, pp. 55-6. Boston: The Four Seas Co. 1920.

in the opinion that the individual particles are themselves cored vortices of the same sort as the subsequent elementary particles. The electrons, however, are of this description, and their revolutions within the atom,—which constitute the atom, harmonize well with what Swedenborg may have meant when he spoke of

> The second or magnetic element of the world; that is, the next elementary particle composed of third finites and of the actives of the second and first finite [primal elementary particles of the first or universal atmosphere in which magnetism resides, and revolving electrons formed therefrom by motion]. This element, together with the former, constitutes the solar vortex, and is the one which principally contributes to the phenomena of the magnet. (Principia, Part I, Chapt. IX. Headings.)

We know that the outer layers of the sun consist of free atoms. But there is much evidence that in the sun's deeper layers some of these atoms are resolved into more elementary forms,—the proto-elements of Lockyer; and it is conceivable that in the deepest layers, where the heat and pressure are enormous, this resolution reaches to the electronic components of the atom. At any rate we know that when the sun is hottest at the period of maximum sunspots, immense numbers of electrons are shot off from the sun, some of which enter our earth's atmosphere and produce the aurora and magnetic storms. Swedenborg's statement as to the constitution of the sun (affirming the presence of both second and first elements, atoms *and* electrons) cannot lightly be set aside, although it requires some modification, as we shall see. At any rate we are certain that the sun's outer layers are atomic.

As to the second part of the above statement in respect to the magnet, we now know that a revolving electron is an elementary magnet. This justifies the identification of the "second elementary particle" with the atom which consists of revolving electrons. But it is not probable that the vortical form duplicates that of the electron.

The subject of atmospheres in series leads us to Swedenborg's very important and unique doctrine of discrete

and continuous degrees. It has long been known that the aerial atmosphere continually diminishes in density as we ascend, and the inference has been drawn that this atmosphere has a limit at no great height above the earth's surface—at most a few hundred kilometers. We are also led to infer that there are gradations in the density of the ethereal atmosphere, because the phenomena of refraction imply a greater density of the ether in the interior of denser refracting substances, and a smaller ethereal density where the gravid matter is rare.

The universal aura is the most equably distributed thing in nature, but in addition to its structural diversities out of which matter arises, there begins to appear evidence of vast currents in the aura which bear on their bosom not mere clouds of fine particles, but suns and systems of stars. In the spiral nebulæ there are streams of stars which issue from centers of brilliant condensation and proceed outward on spiral paths. The suggestion is that these streams are due to a general motion of the sustaining aura, for if the stars are formed out of the aura, they must share whatever general motion it possesses. These facts were unknown in Swedenborg's time, yet he foresaw them and believed that the stars are moving in *magnetic* (i. e., spiral) courses.

Other facts support the supposition that there are streams of enormous size in the aura. Mr. Harlow Shapley finds that the globular clusters are not distributed indiscriminately, but that they are aggregated in certain regions of space, which strongly suggests that these stellar groups form a family, and are borne along by specially defined aural currents. Such currents will obviously pass by continuous degrees into currents of a different trend coming from other parts of the universe; and the distinction will be purely one of local motion, and will be no greater than that which separates the waters of the Gulf Stream from neighboring bodies of sea water and from diverse other oceanic currents.

But the distinction between the aura and the ether, or

between ether and air, is more fundamental. It involves a difference of function, and a total dissimilarity of the general form of motion in the least parts of which the media consist, even if there may be a few resemblances in minor details, such as a tendency of elementary particles of different orders to take a nearly spherical form, and even, as Swedenborg supposed, a bubble-like form. Yet we cannot accept Swedenborg's suggestion that the *same* form of motion is repeated in particles of different orders, with no change save in the scale of magnitude. We speak, however, subject to correction whenever sufficient experimental knowledge shall have been obtained to test these suppositions further. At present these structural conceptions lie on the utmost verge of the scientific horizon. Present-day science is here still in the speculative stage, nor does it appear to be aware that it has much to learn from Swedenborg. This is especially true in regard to structured particles. Nearly every one has heard of Lord Kelvin's hypothesis of a vortex-atom, but few are aware that Swedenborg had proposed a vortex-particle which is a decided improvement on Lord Kelvin's.

FRANK W. VERY.

"ON THE STATE OF THE SOUL AFTER DEATH," BY IMMANUEL KANT: A NEW DOCUMENT CONCERNING SWEDENBORG.*

By Alfred H. Stroh, M. A.

As long ago as the spring of 1906, at the University of Pennsylvania, Philadelphia, while holding a Harrison Fellowship in Psychology at the now great institution of learning founded as a Charity School in 1740 by Benjamin Franklin, the writer began to jot down bibliographical notes concerning the English and German literature on "Kant and Swedenborg." The folio page of his annotations on "Kant and Swedenborg," and the discussion of Swedenborg's *Arcana Cœlestia*, London, 1749-1756, by Immanuel Kant, in his satire, "Dreams of a Spiritseer, illustrated by Dreams of Metaphysics," Königsberg, 1766, has been expanded in later studies at Upsala University, 1906-1908, and 1915-1919, into a Thesis, entitled in 1920, "Descartes' Conception of Substance in Swedenborg and Kant." In some introductory remarks on "Descartes and Cartesianism in Sweden," together with "Swedenborg's Connections with Descartes and Kant," and "Swedenborgian Research from Kant to Retzius, 1766-1919," as chapters of the Thesis, to which are appended "Swedenborg's and Kant's Dreams," of 1744-1766, the earlier attempts of 1906-1908 at Philadelphia and Upsala are now embodied with the elaborate results of later research.

* A translation of pages 257-261, of an extremely rare publication, the *editio princeps* of Kant's posthumous Lectures on Metaphysics: *Immanuel Kant's Vorlesungen über die Metaphysik*, Erfurt, 1821, in the Keyserschen Buchhandlung.

It is proposed here to translate in part a new document concerning Swedenborg, by Immanuel Kant, entitled "On the State of the Soul after Death." This remarkable document must be regarded as Kant's last word on Swedenborg's *Arcana Cœlestia,* which inspired Kant's philosophy of two worlds in his Inaugural Dissertation of 1770, *De Mundi Sensibilis atque Intelligibilis Forma et Principiis,* although four years previously, in his *Traüme eines Geistersehers erlaütert durch Traüme der Metaphysik,* Königsberg, 1766, he had called Swedenborg's *opus magnum* "eight volumes of nonsense."

The late Dr. Frank Sewall, who wrote the Notes for Emanuel Goerwitz's translation, "Dreams of a Spiritseer, illustrated by Dreams of Metaphysics" (Swan, Sonnenschein and Co., London, 1899, recently reprinted, New-Church Press, London, 1 Bloomsbury Street, 1915, from the stereotyped plates), has collected a number of references to the German literature on Kant and Swedenborg. Dr. Sewall always insisted that in a later statement Kant had reversed his unfavorable attitude to Swedenborg, and that he certainly had been deeply influenced by the *Arcana Cœlestia* as to his philosophy of the *Mundus sensibilis* and *Mundus intelligibilis.* Until some years ago I regarded this as a baseless assumption; but my prolonged philosophical studies at Upsala University, and the literature on "Kant and Swedenborg" collected by me since 1906, have convinced me that Dr. Sewall was not only right, but also that only by such Kantian and Cartesian researches as he advocated can Swedenborg's true and exact position in the history of philosophy ever be explained and set forth in detail. The main thing to do is first to make the original sources accessible in a proposed volume of "additions" to Tafel's "Documents concerning Swedenborg," which the late Mr. H. P. Chandler suggested as early as 1904, and which the late Professor C. H. Odhner promised to cooperate in producing by entirely re-editing the work. The first new document is now printed in this issue of the NEW-CHURCH REVIEW.

The remarkable thing for a student of the recent German and Swedish literature on "Kant and Swedenborg" is, that the profound significance of the whole problem raised by the section "On the State of the Soul after Death," in Kant's "Lectures on Metaphysics," as also by Swedenborg's Reply to the "Dreams," Königsberg, 1766, considered to be "On the Intercourse of Soul and Body," London, 1769, has been generally ignored. And still no student who has examined into the questions circling around the influence of Hume and Swedenborg upon Kant can read this final statement by the Königsberg professor, the great reviver of modern idealism, without asking himself whether after all the serious philosophical import of Kant's "Dreams" does not far outweigh that little pamphlet's satirical form both with regard to the "Dreams" of Swedenborg and those of the metaphysicians. Any one who will look up in Ueberweg's "History of Philosophy" the subject of Kant's writings on Swedenborg, will find this view confirmed; for the whole problem is there briefly put as being the interpretation of Kant's letter on Swedenborg to Fraülein Charlotte von Knobloch, and of the "Dreams," these two being dated 1763 and 1766 respectively, in their relation to the Inaugural Dissertation, 1770, on *Mundus sensibilis atque Mundus intelligibilis,* or Swedenborg's natural and spiritual worlds, directly endorsed by the third and much later work, in which Kant's Swedenborgianism once more appears. The posthumous "Lectures on Metaphysics," which were certainly written many years after 1770, and which must, as Dr. Sewall always insisted, be considered as being Kant's last word on Swedenborg, and a confession of Swedenborg's influence on Kant, and of Kant's profound indebtedness to him. I recall now, with mingled feelings of amusement and regret, how my philosophical mentor, the learned scholar and Swedenborgian as well as Kantian student referred to, tried his best on our travels in America and Sweden from 1904 to 1907, to convince me of the surpassing importance of

this problem, and in general of the interpretation of the existence of "things in themselves" in an external world in Kant's "Critique of Pure Reason," the beginning of which I am now venturing to review and translate into Swedish so far as the prefaces and introductions are concerned, in connection with a complete translation of the "Dreams" and other statements of Kant, for a volume of "Swedenborg's and Kant's Dreams." I still have my little Reclam edition of that immortal masterpiece, the *Kritik,* edited by Kehrbach, who also edited the *Traüme*, with Dr. Sewall's notes therein as made on our canal trip to Gothenburg from Stockholm in 1907; and I may confess once for all that he was right in his conception of this fundamental work, that it is *not* an idealistic philosophy in the sense of Fichte, Hegel and Schopenhauer, and especially that Kant never intended to get rid of the external world and "things in themselves," as did Berkeley and Hume, whom as a matter of fact Kant strenuously opposes in his critical or transcendental idealism, which is in essential agreement with the Swedenborgian and Cartesian forms of dualistic idealism,—or rather "trinalism," by which I mean that they admit not only matter and the soul as substances, but also God. While it would be very tempting to launch forth into an extended discussion of the Cartesian Conception of Substance in Swedenborg and Kant, and of "Descartes and Cartesianism in Sweden, including Swedenborg's Connections with Descartes and Kant, and Swedenborg's and Kant's Dreams," according to a developing Swedish Thesis, I shall refrain from inflicting it at present in its unfinished form upon the readers of the REVIEW.

The present translation of Kant's "On the State of the Soul after Death" may be regarded as a precursor of a full translation, which should sooner or later be printed in a new edition of "Documents Concerning Swedenborg," as Kant's last word on Swedenborg.

"ON THE STATE OF THE SOUL AFTER DEATH."

(*From Kant's Lectures on Metaphysics.*)

"The thought of Swedenborg as to this is very sublime. He says: the spirit world constitutes a separate real universe; this is the *mundus intelligibilis,* which must be distinguished from this *mundus sensibilis.* He says: all spiritual natures stand in connection with one another; only, the community and connection of spirits is not bound by the condition imposed by bodies; there a spirit will not be far from or near another, but it is a spiritual connection. Now our souls stand in connection and community with one another as spirits, and indeed already here in this world; only we do not see ourselves in this community, because we still have a sensual intuition; but although we do not see ourselves therein, still we nevertheless stand therein. If now the hindrance of the spiritual intuition be suddenly removed; then we see ourselves in this spiritual community, and this is the other world; now these are not other things, but the same, which we otherwise view. If now a man in the world has been righteous, whose will is a benevolent will, who is diligent in observing the practice of the rule of morality; he is already in this world in community with all righteous and benevolent souls, whether they be in India or in Arabia; only he does not yet see himself in this community, until he will be freed from the sensual intuition. So also the evil man is already here in the community of all evildoers, who detest one another; only he does not yet see himself in it. But if he will be freed from the sensual intuition, thereafter he will become aware of himself therein. Accordingly every good act of the virtuous man is a step to the community of the blessed, just as every evil act is a step to the community of the vicious. Accordingly the virtuous man does not come into heaven, but he is already therein; but after death he will first see himself in this community. So also evil men cannot see themselves in hell, even if they

actually as it were are already therein. But when they are freed of the body; then they first see where they are. Terrible thought for the evildoer! Must he not fear every second that his spiritual eyes will be opened for him? And as soon as these open themselves, he is already in hell.

"How for this spiritual intuition the body should be necessary I do not at all see. Why should the soul still be surrounded by this dust, when it once is freed from it? This is all, that we can here say, in order to purify the concept of the spiritual nature of the soul, of its separation from the body, of the future world, which consists of heaven and hell.

"In concluding the Psychology there should further be discussed *the spirits as a chief subject;* but of that we cannot see anything more by reason, *than that such spirits are possible.*

"Only a single question still remains over: Whether the soul, which already sees itself spiritually in the other world, will and can appear in the visible world through visual activities. This is *not possible;* since matter can only be sensually viewed, and fall into the outer senses, but not a spirit. Or could I not already to some extent *here view* the community of the departed souls by my soul, which is not yet departed, which stands in their community as a spirit? For example, as *Swedenborg* wishes? This is contradictory; since in that case the spiritual intuition must begin already in this world. But as I already have a sensual intuition in this world; *therefore I cannot likewise have a spiritual intuition.* I cannot at the same time be both in this world and in the other; for if I have a sensual intuition, then I am in this world; and when I have a spiritual intuition, then I am in the other; but this cannot be simultaneously actual. But suppose it were possible that the soul could still appear in this world, or that such a spiritual intuition were possible already here, since we cannot indeed demonstrate the impossibility thereof; still there must here be opposed the maxim of sound reason. The maxim of

sound reason, however, is this: *all such experiences and phenomena must not be permitted, but rejected, which are so constituted that, when I accept them, they make the use of my reason impossible, and destroy the conditions under which alone I can use my reason.* Were this to be accepted, then the use of my reason would altogether cease in this world; *then many actions could happen at the expense of the spirits.* Besides, this requires no very close consideration, since one already sees from experience that if an evildoer shoves the blame for his actions upon an evil spirit, who is said to have seduced him thereto, the judge does not let this be valid as an excuse for the blame. For otherwise he could not punish such a man.

"In general we shall yet add: *that it is not at all here in agreement with our condition, to concern ourselves much here as to the future world; but we must complete the circle for which we are destined here, and wait with regard to how it may be as to the future world.* The chief thing is that we deport ourselves in this position righteously and morally, and seek to make ourselves worthy of the future happiness. Just as it would be absurd if one holds the lowest position in the army to worry about the state of the colonel or general. First then is the time, when one reaches thither.

"Providence has locked up for us the future world, and only left us over a little hope, which is sufficient in reach to move us *to make ourselves worthy of the same;* which we would not be so eager to do, if we already knew the future world in advance.

"The chief thing is always morality; this is the thing which, holy and unharmed, we must defend; and this is also the ground and purpose of all our speculations and investigations. All metaphysical speculations are directed *thither. God and the other world* is the only purpose of all our philosophical investigations; and if the concepts of God and the other world were not connected with morality, then they would be of no use."

ALFRED H. STROH.

THE WOMAN OF THE NEW CHURCH.

By Miss Mary L. Barton.

IF we have a movement in society, it is because the force of a living issue is behind or within it. That being so, it concerns us either closely or remotely, according as it bears upon those things which are vital to human welfare.

There never has been, there never can be, any matter of more importance before the world than the one which we call, with loose nomenclature, the Woman Question. It is of this grave nature for the reason that the problem of right living is inextricably involved with it. If the Divine intended us for certain ends, and planned us for these, and we fail to co-operate with Him that they may be brought to pass, what but perverted lives result? Created, as we must believe we were, according to Divine order or design, we cannot get into any disorderly ways without turning aside from that channel of communication from the Lord through which only can come to us the power that makes for righteousness. The Woman Question viewed in a religious light takes on an aspect of supreme consequence; for what we make of it is the reflection of what we are, in character and intention.

Nor is the subject one that affects woman in much the greater way. So close are the interests of the two sexes, that what one thinks concerning any affair, and what one does in regard to any matter, become directly productive of either good or harm in the life of the other.

In the tenth chapter of the Gospel of Mark, the sixth verse, we find these words of our Lord: "But from the beginning of the creation God made them male and female." Taken alone then, a man or a woman is but a fraction; the two halves must be considered together in order to present a

unit. That such is indeed the truth, every one recognizes in some degree; but concerning how man acts upon woman and woman reacts upon him under harmonious conditions, there is much for all of us to learn.

Family life is the ideally useful life. As we array ourselves for or against the preservation of all its sacred forms, the real quality of our souls determines itself. Celibacy may be enforced upon us, or we may choose it for some perfectly allowable reason; but if we confirm in our hearts the love of a single life, because we wish to escape the cares and the sorrows of the married, we dwarf the spiritual side of our nature, and the effect is an arrested or one-sided development. "What God has joined together" may not be sundered by man without resulting in that hardness of heart that follows all violations of a spiritual law.

This is very far from being the Pauline doctrine as it is generally understood. No attempt to set aside the Word is here contemplated, however, for the qualified assertion of St. Paul himself, that he speaks "by permission," justifies us either in accepting what he says as truth, or in rejecting it as being from his own selfhood, as it agrees or not with the Lord's own teachings,—though this freedom the religious world has been very slow to allow. It should be acknowledged that the interior quality of those things concerning which we say in explanation that "they are permitted," is evil. The Lord wills only that which is good; He *permits* evil—a lesser one when it will prevent that which would be greater. This is a truth of great value; for by the light of it some of life's most perplexing mysteries are made clear.

When living together in harmony, the duties to each other and to society of a man and his wife furnish the background that throws into relief the obligations incumbent upon all, whatever their conditions in life may be. There is not one kind of virtue becoming as spiritual garments for the married alone, and another, of a distinguishing cut, for the unmarried to clothe their souls in, to express therewith other ideas of duty of equal excellence. The traits of char-

acter needed by the wife in her relations as such, are just as necessary to any single woman for the proper unfolding of her life. A good theory of education will provide for the development of a girl into a round womanhood. This is not only the wise way of training her for wifehood, but is the only way in which she can learn those truths of her own nature which may get her safely by the shoals and quicksands that lie in the pathway of all who are not guarded against those destructive ideas which point to an existence centered on self.

Any theory regarding the sexes that does not take into account their absolute dependence upon each other in all things will act as a hindrance to the spiritual and mental development of those who fail to perceive the truth of the matter. So far as the apparent difficulty is concerned of treating ourselves as parts of a dual being, we should recognize the fact that union is effected on the spiritual plane of our lives. A more or less complete conjunction with others is, in truth, a necessity, and is the condition under which existence is possible. We live in two worlds, or on two planes, at one and the same time. Every incentive to thought or action comes to us from the spiritual world, a world made up of live human beings, whether they have dropped the physical body or not. Isolation is an impossibility for any of us. We are environed by souls. From every one there is an influence going forth from the activities of his thought or spirit, that seeks for a reception in some mind just suited to take it in and to give it a home. A more interior union, that may grow continually toward perfection, is possible between man and woman, because each is the complement of the other, each supplying what the other has not.

It concerns us much to know what it is we really want; for we are sure to get that for which we ask with sufficient earnestness. Whatever is first in our affections will subordinate all things to it. But what we wish, and that which will satisfy us may be, distinctly, two different things. Today, on the part of almost every good, unselfish man, there

is a readiness to yield the ground for which a woman may persist. This involves both a promise and a danger. We have so much freedom now that we have need to move with caution; and we have been called angels so long that we have fallen into a most unangelic state of relying upon our own sufficiency in any emergency, social or otherwise.

The woman of the New Church does not need to grope around in the dark for those principles of wise thinking and right living that she requires for the guidance of her life. To no self-derived intelligence of either man or woman should she appeal for help to define the respective duties belonging to the two sexes. As to a fountain of exhaustless wisdom may we all turn to the writings of that servant of our Lord Jesus Christ, Emanuel Swedenborg; not thereby filling our heads with useless stuff that the mind will never be able to assimilate, as some people think we are in the habit of doing, but for the purpose of learning what he says, in order to prove its value by the light of the revealed Word, and to confirm its truths by means of our rational faculty.

There is nothing, be it remembered, of the autocrat about Swedenborg. Never does he ask you to take his "Ipse dixit" on any subject.

> The things which are written in this book [he says, in one of his volumes] have for an end, that the reader may see truths from his rational (faculty) and thus consent, for *thus* is his spirit convinced; and the things in which the spirit is convinced, have their place allotted above those which enter from authority and its faith, without the reason being consulted; for these do not enter the head more deeply than into the memory, and there commix themselves with fallacies and falses, thus they are beneath the rational things of the understanding; every man can speak from these as it were rationally, but preposterously; for he then thinks as a crab walks, the sight following the tail; it is otherwise if from the understanding; while he thinks from this then the rational sight selects from the memory things congruous, by means of which it confirms the truth seen in itself. (Conjugial Love, n. 295.)

There are two modes of investigating any subject. A wise person, having learned that there is something good,

therefore something true, in everything, will look for it in everything; and he finds the good and the true because he seeks for them. Another hunts for error; and as perfection is nowhere in this world, he naturally discloses the fault. But which has really aught for mankind; he who may point out the true, or the one who uncovers the false? He who goes to Swedenborg with the idea fixed in his mind of seeing what nonsense he supposes him to have written, has closed his mind effectually against perceiving anything else; indeed, such a person cannot long read him. Swedenborg has no word for the like. His writings are for those who hunger and thirst after the spiritual nutriment they never before have had proffered them; who say, in purpose, "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the Mighty God of Jacob." No one who does not have an earnest desire and affection for truth, for the sake of living a good life, can read understandingly the works which treat of eternal verities.

It is with this spirit that we must clothe ourselves when we search for the truth about anything anywhere; not in a garment made of our own selfish instincts and desires, prompting us to throw aside everything not ministering to our self-love.

Do we women bring to the question of our duties in life such a spirit as this? If we do, we may feel the assurance that light will shine on our pathway as we walk steadily in it.

But what do we find in Swedenborg concerning the respective genius of men and women? So much that there is time but for the briefest references and extracts. First, then, we are told that man is a form of the understanding, and that woman is a form of the will. That is to say, that man is of such a nature that he loves primarily those things which relate to knowledge and science. To him, in his natural state, the most important thing is the accumulation and storing up of a lot of facts in his mind. He considers it his privilege to investigate everything intellectually. He

does not want to do anything unless he first understands why he should do it.

Woman, on the other hand, being a form of the will, or voluntary principle, is representative of the affections, and values the exercise of them above everything else. If her heart is not satisfied, her brain wearies. Love takes precedence; and this prompts her to act without her knowing why, or caring very much to know the reason why she does some specific thing.

Yet, in separating the two, man and woman, for the purpose of analysis, we have divided those whose very natures are indissoluble; for we may see that, in fact, something of love, the feminine principle, must enter into everything a man does, and even into his thoughts, because he cannot do anything, or think of anything, unless prompted by the will; and something of the understanding, the masculine principle, must be in every woman, or she would not know how to carry out her will. The essential difference between the two sexes is, that in man the understanding leads, but in woman this takes the second place. But there is no room for an arrogant assumption of superiority on the part of either man or woman; for as Mrs. Browning says, "Thought can never do the work of love." Neither, we may add, can love be a substitute for thought, or either by itself bring anything to fruition.

But what is taught by Swedenborg is, that man receives his understanding immediately from the Lord, and his love mediately through woman; and that woman receives her love immediately from the Lord, and her understanding mediately through man. Now, when we get into any trouble, it is because we do not always see clearly, or agree with each other, how to apply this doctrine to the affairs of life. Any woman, for instance, will accede to the truth, as an abstract proposition, that the understanding should lead the will to do its bidding; but let the concrete form of the understanding, represented by an individual man, try to enforce this principle on her, and something wrong *to* her or *in* her is right away manifested. It may be

the stubbornness of her unregenerated will asserting itself; indeed this must be part of the cause; but it is likely, also, that the man has let escape from him, without his being aware of it, some of that spirit of contempt (for qualities of soul that he does not possess in his own right, so to speak) with which his external nature seems to be rather overstocked. In talking over this theory of cause with a man, he admitted that he thought that the contemptuousness is felt by woman, and that his sex are the victims of it. Let each bring in a verdict against itself.

That sex is of the soul, that it is not interchangeable or eradicable, we may perceive at any time that we are willing to arrange our lives on the basis of this truth. If we doubt this proposition, or live as though we would break through the barriers imposed upon us at our birth, we are committing a fatal error. In the twenty-second chapter of Deuteronomy we find this prohibition: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." Clearly this has little point to us in the mere sense of the letter; but considered as having a deeper meaning, and referring to those spiritual qualities that clothe a person as with a mental garment representative of his true character, it teaches us that what is proper to one sex cannot be suited to the other.

There is, however, work for both; and owing to their mutual subjection, its successful performance depends as much upon the one as upon the other; for it is the product of both minds, with the two principles of masculine and feminine working together in harmony; though the objective expression is now by man and now by woman, as the quality of the work partakes more of the genius of the one sex or of the other.

Why then do we so often act as though we have interests that may be divided without a mutual loss? It is because we are yet in the bondage of a spirit of selfishness. When we care more that a thing shall be done well, and the whole world gain by it, we shall let its merit tell its own story, and

neither man nor woman will care to boast of having exclusive jurisdiction in any field; and when the love of use shall have dominion, regenerated souls will have that "spirit guage" that will determine any question like that relating to the proper sphere of woman.

There are times when a woman seems to have no choice left her but to take up an occupation which will bring her into competition with men on their own plane of life. If she does it from necessity, and not from a desire to take a man's position before the world (to the neglect of that which she could do better, and which will else remain undone to somebody's loss), we submit that from the standpoint of our present position this seems allowable for her. Still, as we cannot speak from the knowledge that a more advanced state of regeneration will bring, it may be that we shall yet find that this too is a violation of the law which forbids us to wear "that which pertaineth to a man," and that the believed-in necessity was but an appearance of truth, not the reality.

For more relating to this point we quote Swedenborg:

That the wife cannot enter into the duties proper to the man, nor on the other hand, a man into the duties proper to the wife, is because they differ just as wisdom and its love, or as thought and its affection, or as understanding and its will; in the duties proper to the men, understanding, thought, and wisdom take the lead, but in the duties proper to wives, will, affection, and love take the lead; and the wife from the latter does her duty, and the man from the former does his; wherefore their duties from their own nature are diverse, but still conjunctive in a series. It is believed by many, that woman can discharge the duties of men, provided they are initiated into them from the earliest age, in the manner that boys are; they may indeed be initiated into the exercise of them, but not into the judgment, on which the rectitude of the duties interiorly depends; wherefore those women, who have been initiated into the duties of men, are constrained in matters of judgment to consult the men, and then from their counsels, if they are free to decide as they please, they elect what favors their own love. It is also supposed by some, that women are equally able to elevate the sight of their understanding into the sphere of light into which men do, and to view things in the same altitude; which opinion has

been induced in them through the things written by certain learned authoresses; but these, when explored in the spiritual world in the presence of the authoresses, were found to be, not of judgment and wisdom, but of genius and grace; and the things which proceed from these two, from the elegance and deepness of the compositions of the words, appear as if sublime and erudite, yet only in the presence of those who call all ingeniousness wisdom. The reason that the men cannot enter into the duties proper to the women, and discharge them aright, is because they cannot enter into their affections, which are altogether distinct from the affections of the men. (Conjugial Love, n. 175.)

There is far more in the passage just quoted than we are able to grasp in one hearing of it, or in several. We cannot fairly represent any writer by taking single paragraphs from his books. Particularly is this true of Swedenborg, for words used by him have often a peculiar significance which needs to be understood. Wisdom and love, understanding and will, which he puts in apposition—not, be it noted, in opposition—to each other, are those qualities of the spiritual man which are to bring under subjection the thoughts and the affections of the natural mind.

While still bound to the love of the flesh-pots of Egypt, men feel triumphant and women indignant on reading assertions like those made in the paragraph just given: but when nourished with manna out of heaven, a new growth in humility leads the spirit not only to perceive but also to rejoice in the superiority of others. The command is to "Seek first the kingdom of God, and his righteousness"; then follows the promise as to material goods. Therefore, before this kingdom is established within our hearts, we have no right to expect to find our paths illuminated, our duties defined, or our lives regulated in any way.

MARY L. BARTON.

A FEW BOOKS ON THE SECOND COMING.*

By the Rev. Wm. F. Wunsch.

THERE has been of late a multiplicity of articles and books upon the subject of the Second Coming. The books under review are only some of those published in the last two or three years. They were not picked for review, but are those which happened to come to our hand.

Somehow the body of Protestant teaching seems to be the most sensitive to historical happening at the point where it deals with the Second Coming. That Coming is bound to be history, if only the last great expiring moment of history. But that is not the exact contact; nothing momentous in history seems to bring any teaching quite so surely into agitated prominence as this

* *Light on Prophecy:* A Coordinated, Constructive Teaching,—being the Proceedings and Addresses at the Philadelphia Prophetic Conference, May 28-30, 1918. New York: The Christian Herald Publishing Co. 1918. 362 pp., 12mo. $1.00.

Will the Christ Return? Addresses on the Second Coming of our Lord. By J. Stuart Holden, M.A., D.D. New York: Fleming H. Revell Co. 1918. 88 pp., 12mo. 50 cents net.

The Coming of the Lord: Will it be Pre-millenial? By James H. Snowden, D.D., LL.D. New York: The Macmillan Co. 1919. xxi, 288 pp., 12mo. $1.75.

When Christ Comes Again. By George P. Eckman. New York: Abingdon Press. 372 pp., 12mo. $1.25 net.

The Second Coming of Christ. By James M. Campbell. New York: The Methodist Book Concern. 1919. 136 pp., 16mo. 60 cents net.

Christ's Second Coming Fulfilled. By Marion Morris, Winchester, Ind. 1917. 167 pp., 16 mo. 75 cents.

The Second Coming of Christ. By S. P. T. Prideaux, B.D. New York: E. P. Dutton and Co. 1918. 166 pp., 12mo. $1.60 net.

teaching about the Second Coming. When the war crashed across what we had been taking to be a sure progress on the part of humanity to a day of successful aversion to war, in the midst of the disillusion thoughts went at once to the possible spectacular return then of Christ. After all was it not plain that only He could bring in the desired day? The race had failed. And in addition to being a disillusionment about human powers and progress, the upheaval was terrific enough to lend a reality to some Scripture pictures of the Advent. The war looked deadly catastrophic as it went on and on. Would there have been the interested and widespread discussion of the Second Coming, had it not been for this historical excitement? Would there have been books in behalf of a more spiritual conception of the Second Coming, had there not been books painting it as catastrophic, and getting their colors and torches from the great conflict? What with the encouragement given the catastrophic thinking, and what with the effort to offset this with a less literalistic teaching, discussion, oral and written, was animated and widespread. The subject took up the time of ministers' meetings; it occupied a good deal of space in church papers; it could be heard discussed in the home and on the railroad car.

And yet, while the subject was considered again, it was hardly re-considered. The discussion took in the main the customary lines, of literalistic conception on the one hand, and of an evolutionary interpretation on the other; of intense belief in the imminence of the Lord's return, and of calm confidence that it was a gradual return which the Lord was to make, and was making, and would make in full in the far future. As ever, pre-millennialist and post-millennialist figured in the discussion. And the arguments between them were the familiar ones, though often they were more forcefully presented than they had been before. Some fresh and more intelligent analysis of the Scripture involved there was; and a fresh employment made of other apocalyptic material related to the apoca-

lyptic discourses of the Gospels; and some fresh turns given the general arguments; but the conclusions, whether of one sort or the other, were in general much the same as they had been.

"Light on Prophecy" consists almost wholly of addresses made at the Philadelphia Prophetic Conference of 1918. A conference has been held since then, I believe. The addresses were upon such topics as "Hath God Spoken?", "What Is Prophecy and Why Study It?", "War on German Theology," "The Return, the Resurrection, and the Rapture"; and they were delivered by such men as Rev. Harris H. Gregg, Rev. Mark Matthews, Rev. John M. MacInnis, Rev. James M. Gray, Rev. Cortland Myers, Rev. Wm. B. Riley. Throughout there is a laudable making earnest with the Lord's promises. His promises are taken to mean something, and something vital and critical. Throughout there is a staunch determination to keep to Scripture. Much of the discussion is stirring and informative. The opening business and papers of the Conference were full of what must have been a successful effort to arouse intense expectation, sure hope and earnestness about the Scripture promises; and one began to think that the literalistic conceptions of a kingdom of a visible sort upon earth were not going to be broached, when the addresses went on suddenly to the exhibition of the usual literalisms, the spectacular return, the rulership from Jerusalem, the restoration of the Jews, first and second resurrections, the destruction of the corrupt, the confidence that now is the last time. "The thirty-eighth and thirty-ninth chapters [of *Ezekiel*] are THE DOOM OF GERMANY" (p. 159). Allenby's capture of Jerusalem was capitalized, of course.

Dr. Holden's addresses, in the volume entitled "Will the Christ Return?"—addresses which he delivered to his own congregation and to gatherings of soldiers on the Western front—are also pre-millennial discussions. They are plain and pretty forceful presentations of the fact that a Coming there will be,—it is promised; of the

signs of the Coming—signs realized in many contemporary conditions; of what is to take place—translation of the saints to the heavenly world, the re-gathering of Israel; and of the question "Who are ready?", the answer to which stimulates at any rate a thoroughgoing Christian life. Dr. Holden keeps to the larger and strong features of the pre-millennial view. The general religious effect is wholesome.

I do not dare dogmatize about the possible imminence of His Coming. I have neither right nor wish to frighten any one by saying that He is probably coming tomorrow, or next week, or this year. But I do say that He *may* come tonight; I do say that He *may* come with tomorrow morning's dawn. I dare to re-echo the Apostolic word: "The night is far spent; the day is at hand; let us cast off the works of darkness, and put upon us the armor of light." "For in such an hour as ye think not the Son of man cometh." (P. 50.)

Dr. Snowden's well-arranged work, "The Coming of the Lord," is the only one of the books under review which, rehearsing with any elaboration the pre-millennial views, makes it its chief business to combat them. And it is a pretty strong piece of controversy, done in a good spirit.

Amidst all the complications and ramifications of our subject, the one central point this book holds in view and contends for is, that the kingdom of God is now being established and will reach its full development in the world under the present ministration of the gospel and agency of the Holy Spirit, and will be followed by the final advent of Christ and the eternal state; and the view it opposes reverses this order and holds that Christ must first come in judgment and power before this work can be achieved. (P. x.)

After an introduction on these two views, two chapters rehearse the history of the millennial hope, and set forth some principles of Scripture interpretation. The Scripture material Dr. Snowden collates is that mass of passages which have the kingdom for their subject; in three chapters he studies the kingdom, its nature, growth and the means to its establishment. These studies in the king-

dom lead along very well indeed to his conclusion how Christ will come then, bringing in the kingdom as He will, which is "a gradual growth attended with catastrophic crises." Dr. Snowden distinguishes comings,—at critical crises in history; at the destruction of Jerusalem; at the resurrection; on the day of Pentecost; by the Holy Spirit; to individuals; and the final coming. Concluding chapters define what "watching" for the Coming can be; what the Millennium of Rev. xx, 4-6 can be; and put well the objections to pre-millennarianism and the reasons for post-millennarianism. The very last chapter answers hopefully and with force the question, "Is the world growing better?" There are good indices and a bibliography. The lucid presentation of the whole question and of pre-millennial and post-millennial argument makes the book a standard discussion.

"When Christ Comes Again" is a pastor's effort to keep the minds of his own hearers, and now of a wider circle of readers, true and balanced in their thought and estimate of the doctrine of the Second Coming. The pre-millennial views are not given the explicit and detailed refutation which they receive in Professor Snowden's book, but they are plainly the cause for the issuance of the book, which is now in a second and enlarged edition. The book puts forward no more than the Scripture pictures of the Lord's return "as the risen, ascended, glorified and triumphant Lord of angels and men," a return made with "great publicity," "universally," and suddenly; and this return "is still an event of the indefinite future." Two of the best chapters in the book, if not the two best chapters, are the first two: the one on the method of interpreting Scripture; and the other a good corrective, too, on the "True Place of the Theme."

Both Dr. Snowden and Mr. Eckman take the final advent, so distinguished, as the Second Coming, holding it apart from such other distinguishable "comings" as that at Pentecost. But in the little work called "The Second Coming of Christ" Dr. Campbell makes Pentecost the

event with which, as he puts it, the Second Coming synchronized. In a first part of this book there is a survey of the New Testament teaching regarding the Second Advent; in a second part implications are put forward and applications made from this survey; a third part consists of an incisive catechism on the subject of the Second Coming. Synchronizing the Second Coming with Pentecost, and taking it for the kind of thing which Pentecost was, the little book represents the Second Coming as a spiritual experience. And this view of it is further enforced by the consideration that any future coming of Christ must be upon the plane which He now occupies, and of a sort to comport with it. He is spiritually present; His Coming can be but a manifestation of Himself; and it must be a manifestation of Himself in spirit. The Second Coming is then in this view the Lord's progress in laying hold on men's hearts and minds with His spirit from Pentecost on; it is an accomplished fact and a present fact. A fuller review of Dr. Campbell's book by the present writer appeared in the NEW-CHURCH REVIEW of July, 1919.

The two remaining books in our group take much the same position. Mr. Marion Morris believes that the Second Coming was made, as the Lord said it would be, before the generation addressed passed away. The Lord came again in spiritual influence with the empowering of Christianity, or in the establishment actually of the "new covenant." Not all of this little book is upon this subject; the second half of it is a discussion of Death and Resurrection; and at the end a miscellany is added of sayings of many kinds from many sources. The discussion of the Second Coming is not strong. Dr. Prideaux's book, again taking Pentecost for the Second Coming, or the beginning of the Second Coming, was reviewed by the present writer in the NEW-CHURCH REVIEW of July, 1918. One of the especial features of this book is its survey of other apocalyptic literature, and an array of some parallels which that literature offers to the

predictions of the Second Coming in the Gospels. It is characterized, too, by a careful and critical examination of New-Testament teaching on the subject.

It is not easy to read the New-Testament teaching on the subject of the Second Coming in the light of any formulation of it whatsoever, and have no difficulties left on one's hands. To take all this Scripture into account, and do so frankly and understandingly, is a first step which most of these post-millennial discussions honestly attempt, and with a critical method of Scripture interpretation. Pre-millennial discussion, in keeping to the Scripture, literalizes and "identifies" so incredibly. Perhaps it can be said truly of all the books that they appreciate that fundamentally they have a problem before them of how to take Scripture. One item in the Scriptural material turns up, and not always in the guise you would expect it to, in all the camps. That is the note of immediateness in the promises, the note of a quick realization of them, a note which seems to have been in the Christ's own mind, and if it was not, was certainly in the minds of all His disciples, due to His mode of speech. It is a strangely influential item, almost pivotal, in either the pre-millennial or the post-millennial view. The pre-millennarian is led by it to maintain the attitude of expectancy which Dr. Holden's concluding address arouses, "Are We Ready?" The pre-millennarian is always just upon the Second Coming, or it on him. The post-millennialist, on the other hand,—if, like Dr. Eckman, he does not hold the final advent off in the far future, but finds it, as do Dr. Prideaux and Dr. Campbell, already a fact,—places it far back in the first generation of Christians (proving more literal than the pre-millennarian here). Even with them the Second Coming is travelling to a final advent. With Dr. Eckman the note is observed in the due and right watching which each loyal and expectant Christian does. This note of immediacy in the prophecies, reckoned with thus variously by pre-millennialist and post-millennialist, remains the same

rather assertive difficulty in the statement of the different doctrines of the New Church.

In the New-Churchman's understanding of Scripture's teaching about the Second Coming, a controlling additional factor has entered, over and above those which either the pre-millennialist or the post-millennialist considers. That factor is an event; and largely because it is an event, it is controlling. Did not the actual event of the First Coming control all existing interpretations or expectations of it? And while the pre-millennialist is always expecting the Second Coming, and the post-millennialist places it either far back or far forward, the New-Churchman is in the position of the first Christians: he has the event to announce, as they had the *first* Coming to announce,—at least so he is convinced. An event has taken place, which, take it for what it seems and offers, is the Lord's return, though there are unexpected features to it. In great books of the middle eighteenth century the Word is freshly and profoundly interpreted in a way to reveal the Risen Lord anew to heart and mind. Is that not simple? Unexpected? Of a universal effect? And needed? It is, as Dr. Campbell says the Coming must be, a *manifestation* of Christ, and a manifestation of Him in spirit. It furnishes that epochal, critical impulse to a new development which the pre-millenniarian with his sense of the catastrophic insists that he finds in the predicted coming. But such a fresh revelation of the Risen Christ to the heart and mind of Christendom and of the world leads also into a new, steady leaven and development, such as the post-millennarian sees is the nature of the kingdom whenever it is re-introduced. The re-information of the Christian mind in this way, the revival of its spirit, is the inauguration of a new age when the old age has come to an end; and at such a juncture the Lord said He would come again. Things had run low. The pessimism of the pre-millennarian has its grounds. But there are new and promising trends afoot. And these are to be accounted for by the

Lord's nearer effect in His Second Coming, and more particularly by those supernatural changes which the apocalyptic discourses insist attend on the Second Coming. The disclosure in the works of Swedenborg of a deeper sense in Scripture, and the revelation of the Lord more clearly there, accompanied; yes, they came to be with a great work of judgment wrought in the unseen world. The whole event of the Second Coming is not just in these books, but back of that mercy, in great world-changes, effected in the unseen environment of men, when His angels were gathered from one end of heaven to the other, and a profounder Christian life inaugurated there, to make its way to earth here. Of fresh Christian impulse and light the living source is there, in that world above, from which the New Jerusalem descends here. For the Lord to re-appear in this way,—a Judge, re-shaping Christianity from the vantage point of the unseen world, and a Revealer, disclosing in the clouded Scriptures a deeper truth, glory and power,—for Him thus to re-appear is a possible way for Him to return, is it not? This return the New-Churchman hails for fact, and would cry abroad. The promised mercies are here; the making things new is on; the judgment has long been forward by force of a new standard of Christian thought and life; the Lord is come again, to men's spirits this time, to their distracted thought and weakening Christian positions, to their relaxing Christian will. "Shall He find faith?" In the New-Churchman's conviction the Second Coming, therefore, is a present mercy, a current glory. The event stands fact, in the life and inspired work of Swedenborg, and back of that in great world-changes, a judgment on an unquickening and unspiritual Christianity, which works out here in the rejection of many a traditional dogma, and an institution in the world on high, and from there here by all the paths the Spirit travels, of a deeper, better informed Christian life. Has an event come "quickly" that overreaches mankind by more than a century? Has the Lord come as a thief? Has He

come in an hour when men think not? Has the note of immediacy been sounded too strenuously after all? Does "watching" mean inquiry into such an event as the New-Churchman hails as the Lord's actual return?

In this understanding of the Return anyway is a genuine re-consideration of the subject. An event confronts doctrine and theory on the subject. An event there is which asks for interpretation, as much as Scripture asks for interpretation. In all the earnest interest in the subject, there must be some disposition to reconsider so great a hope as this, so intense an expectation, so mighty a mercy, so momentous a moment, if by any chance each of these is actually present. Is the Second Coming a living issue? What return would be more pertinent today than this, that the Lord should come in a fresh information of us in His mind and spirit, and with a new gift of Christian life from on high; now, when the kingdom is very little put forward by all Christian institutions combined, despite all their canvasses and campaigns and multiplying machinery; for it is He that is needed, wanted, alone sufficient?

WILLIAM F. WUNSCH.

EDITORIAL DEPARTMENT

THE NINETY-NINTH CONVENTION

If we were asked to characterize the Convention of 1920 in a single word, we should choose "earnest" with but little hesitation. There have been Conventions of which this could not be said—times when the people of the Church have seemed to be brought together for no particular reason except that it was the custom, and to have achieved no particular result except to have come together. The Convention of 1920 was not marked, indeed, by any very striking achievements, but it was animated on the whole by an unusual seriousness. The spirit of self-congratulation, even of self-satisfaction, all too often seen on such occasions, was less evident than usual, and in its place was something of a realization of the great task before religion at the present time, and of an honest effort to see how the New Church can contribute to the situation.

For all this we are, in no small measure, indebted to the Committee on Program, whose work was done with a thoroughness and a thoughtfulness deserving of all commendation. We are indebted to the same committee for the valuable innovation of grouping all the discussions of Convention about a central theme, "The Life of Charity in Human Society." Such an arrangement will not, perhaps, be practicable at all times, nor would it have been wise to have adhered to it too rigidly; but it did give a feeling of unity and consistency to the Convention meetings which was very much worth while.

Another interesting and valuable innovation for which we are indebted to the Committee on Program was the addition to the roll of speakers of a number of persons who were new to Convention programs, and, in several cases, were not members of the New Church. We offer our especial commenda-

tion of the latter feature. In a body as small as ours, the burden of making addresses more or less inevitably falls upon a comparatively small group, whose points of view are apt to become so familiar as to cause a certain loss of interest. The addition of fresh viewpoints is accordingly particularly welcome, provided that, as in the present case, a fortunate choice of "outside speakers" is made.

Mr. B. W. Huebsch, a well-known New York publisher, gave some very interesting and practical suggestions on the subject of religious publishing work, urging especially that books of the nature of what he called "propaganda" should bear the imprint of the body which is responsible for them rather than that of some commercial house. He felt, we believe rightly, that the public feels deceived when it purchases books of an apparently impartial character and finds them to be essentially, even if honestly, partisan.

Mr. Roger W. Babson, the famous economist and statistician, gave an admirable short address on "Charity in Workmen," following the paper on the same subject by the Rev. Frank A. Gustafson. Mr. Babson felt, as we do, that the prime cause of the present difficulties between capital and labor is not a matter of wages or of hours of work, but the spirit of distrust and suspicion which exists on both sides at the present time. He urged upon employers what he called "the spirit of the second mile," referring to the Lord's saying, "Whosoever shall compel thee to go a mile, go with him twain." Employers, he felt, must give their men even more than is fair, if necessary, until the present feeling of hostility is removed. American labor, he said, is at present only twenty per cent. effective, and something must be done to remedy this condition before the state of things can return to anything approaching normal.

One of the most memorable and inspiring addresses of the Convention was that of Prof. Henry Bedinger Mitchell of Columbia on the subject of the work being done at the Chapel of the Comforter, a religious settlement in one of the poorer sections of New York. How any one who heard Professor Mitchell could feel doubtful of the existence of the spirit of

the New Age outside the boundaries of the organized New Church quite passes our comprehensions. Especially noteworthy was his insistence upon the central place which must be allotted to the distinctively religious element in all successful work with the unfortunate. In the Chapel of the Comforter daily services have always been the feature about which all the other activities center.

Having said so much of the "outside speakers," it is, however, fair to state that the real apex of the Convention meetings was reached, in our opinion, at the dinner which was held on Monday evening in the Hotel Commodore, and in particular in the address there given by the Rev. William F. Wunsch. To attempt to reproduce or even to summarize it would be unfair, and we hope that it has been preserved for publication through a stenographic report. Suffice to say that, in the course of a plea for a better educated New-Church ministry, the speaker gave such a picture of the growth or real spread of the Second Coming of the Lord in all the world as few who heard it will forget.

The general subject for the evening was, "What means must the Convention take to provide a Ministry to meet the growing demands of the Church?" and the speakers were admirably chosen, both in themselves and in point of contrast to and complementing of one another. Incidentally it was the first occasion of such importance in the New Church, so far as we know, in which a woman was included in the list of speakers; and Mrs. Munger well justified the innovation.

This meeting was also the inspiration of one of the most valuable concrete achievements of the Convention, which was the raising of a considerable sum of money for the improvement of the work of the New-Church Theological School. It should be remembered, however, that the money raised was for current expenses only, and that it will therefore be exhausted at the end of the next school year. What the School really needs is a substantial increase in its endowment, such as has been made in the case of practically all colleges and universities the nation over. The New-Church Theological School has had no addition to its en-

dowment fund in something like fifty years; and, at a time when thorough training is perhaps more essential to a minister than it ever was before, such a condition is one which should be remedied without delay. We know of no duty of the Church which is of equal importance.

The central Convention topic, "Charity," was discussed in its relation to the man of business by the writer and by Mr. E. H. Nutter of San Francisco, and to the workingman by the Rev. Frank A. Gustafson and by Mr. Roger W. Babson. All the speakers, and apparently their hearers, were agreed that what is needed is not so much a change in the outward forms of society, imperfect as these may be, as a change in the spirit of mankind. To help the Lord in bringing about this change, by substituting the love of usefulness for the love of gain and of power, is perhaps the most important duty of the Church and of all religious people today.

The Sunday services were of unusual interest and strength. At the morning service in New York, the Rev. John Goddard laid a well-deserved emphasis on "The Heart of the New Christian Gospel to All the World," namely, the acknowledgement of the Lord Jesus Christ as God. Here indeed is the sole but sufficient justification of the New Church's existence as a separate organization. The afternoon Communion Service was marked by the fact that three ministers, the Rev. Messrs. Louis G. Landenberger, Adolf L. Goerwitz and G. Gordon Pulsford, were consecrated to the sacred office of General Pastor. Of particular interest was the fact that, for the first time in the Church's history, the two last named will exercise the powers of their new office in the mission field.

The evening service was another successful innovation, being devoted to the cultivation of the missionary spirit, and to learning of what the New Church has done and is hoping to do in foreign fields. It was thrilling to realize what opportunities seem to lie before us in two widely separated regions, in Japan and the Philippines on one hand, and in Central Europe on the other. In the latter connection it was delightful once more to hear and to meet Mr.

Goerwitz, whom the distance of his place of work has kept away from our Conventions for a dozen years or more. The prayers and good wishes of all New-Church people will assuredly follow both him and Mr. Pulsford in the labors which they are about to undertake.

Lack of space prevents our commenting upon a number of other interesting Convention features—courageous plans for new activities in publishing and advertising, an attempt to place the *New-Church Messenger* once more under individual management, the effort to raise a large endowment for Urbana University, and so on.

Reluctant honesty forces the admission that the meetings of the Council of Ministers did not meet the level of interest or of importance attained by the meetings of Convention itself. It almost makes one wonder whether we are arriving at a time when the ministry is playing the rôle of brakes rather than that of motive power in the church machine. Perhaps the Council also needs outside speakers to get it out of its rut. There were some excellent papers delivered, but the discussion as a whole tended to become theological and abstract, if not to degenerate into mere hair-splitting. This was especially manifest in the discussion of the old question of "distinctiveness." We confess we cannot understand the choice of such a topic, since it almost invariably results in a mere argument about terms which no two people seem to use or understand in just the same way. And it seems pertinent to ask at this point, "From just what do we want to be 'distinct'—from the solifidian spirit which reached its flower in the eighteenth century and is now dying fast; or from some millions of our Christian brethren who happen to belong to organizations different from our own?" The spirit of the New Age is as distinct from that of the Old as day is from night, yes, or as heaven is from hell. The line dividing them can be plainly seen, by any one who wishes to look for it, running not between but through all the sects and religious bodies, ours included. The thing to do is to be very sure we keep on the right side of the line; and the way to do it is not by making the acknowl-

edgement of a doctrinal formula the test of New-Churchmanship.

Once more perhaps the most valuable paper read at the Council meetings was that of the Rev. William F. Wunsch on the question, "Shall We Preach the Whole Word, or One Way of Interpreting It?" The church cannot awake too soon to the great opportunity which lies before it of making a wise use of the great body of new knowledge about and understanding of the literal sense of the Bible which is being given to the world through literary and historical Bible study.

The question of federation with other churches found in the Council a perhaps inevitably divided mind. So long as it takes two to make a bargain, so long will it be difficult in any case for the New Church to federate with religious bodies which do not desire association with it. And unfortunately the reactionary element seems to be taking the lead in most of the current movements—as witness the tendency in the Inter-Church World Movement to lay increasing stress on the word "evangelical." We regret to say that this last movement in particular is giving increasing disappointment even to those of us who in the beginning had the highest hopes of it.

A discussion of "Old Ways and the New Generation," introduced with papers by the Rev. Russell Eaton and by the writer was not very seriously received. Making all due allowance for personal bias, we still cannot but feel that the Church is still unaware of the changes which have come over the popular spirit during the past few years, and still more of the necessity of adapting its activities to meet it.

The Sunday School Association very properly devoted its chief attention to means of making a stronger appeal to the emotions and imaginations of our children. Two means to this end were particularly considered, namely music and motion pictures. An exhibition of the latter, while not wholly satisfying, did show what great possibilities might lie in that direction if they were properly worked out. If there is truth in the report that a motion picture company

is now in Palestine, and is about to re-enact the Bible scenes in their original locations, there may be produced a new medium of religious instruction which we shall not be able to afford to overlook.

The meetings of the American New-Church League were interesting chiefly for the fact that a new generation is apparently at last nearly ready to take control of the League's affairs. It is a question whether in many cases the church activities of our younger people have not been over-supervised, and whether there may not be a valuable lesson in the fact that some of our Leagues have enjoyed a real revival of activity as a result of the voluntary withdrawal of some of their older members.

Exceptionally successful meetings are reported by the National Alliance of New-Church Women, the Alumni Association of the Theological School, and other auxiliary bodies. For a more detailed notice of these we must refer our readers to the *New-Church Messenger*. Indeed, this article pre-supposes either attendance at Convention or acquaintance with the *Messenger* report of it.

It was a pleasure to see all the meetings so largely attended; and it will be a delight to all the New England readers of the NEW-CHURCH REVIEW to know that the Convention has accepted the invitation of the Massachusetts Association to meet with it in 1921.

E. M. LAWRENCE GOULD.

EDUCATED FREEDOM OF SPEECH AND OF THE PRESS.

FREEDOM of speech and freedom of the press are two principles which most characterize modern social and political life, and they are the spontaneous as well as the deliberate outcome of the nature of love.

A glance at history shows that these two principles have emerged to clearness and strength through age-long struggles against the restraints of the social environment, especially

against those of law and custom. These struggles are a part of the great movement of democracy which has marched steadily on in spite of temporary defeats and backsets. They are involved in the inevitable conflicts between unrestrained individual action and organized social action. The parties to these conflicts are represented in modern society by anarchists and socialists; anarchism proceeds from an extreme individualism, while socialism tends to extreme collectivism. Historically, these tendencies have been controlled by democracy on the one hand and by plutocracy on the other, through the forces of law and custom.

The ideal of freedom has developed, in part, out of the natural impulses of life under the guidance of choice. For there is among these impulses themselves a deep-seated and original distinction and contrast; in other words, the natural impulses of human life at least are characterized by differences of quality which may be designated in general as individualistic and socialistic, or as egoistic and altruistic. The natural impulses of the mother in relation to her offspring are characteristically altruistic, involving more or less complete self-sacrifice; while her natural impulses in relation to other individuals may be egoistic in the extreme. These two sets of impulses are by nature and tendency antagonistic, and are subject to mutual repression and restraint, even within the individual, thus giving rise to inner conflicts; both must, therefore, be regulated by a principle which respects and preserves the free expression of either so far as is consistent with the welfare of the whole man. This formula holds also with reference to the freedom of individuals and of social groups in relation to each other.

The principle here needed and introduced is the principle of rationality. It is the function of rationality to regulate the impulses, to select some and repress others, and to determine the degree and kind of freedom they are severally or in groups to be allowed. It is the function of rationality, then, that brings the impulses into order, and makes the life of the individual a consistent and effective whole; it is equally the function of rationality to bring order into the relations of individuals to each other and to social groups.

It is clear, then, that the natural freedom of impulses is an imperfect, and, to a great extent, an impossible freedom; the only tolerable and practicable freedom is rational freedom. So too in the social body, anarchistic freedom, the freedom of the individual from all social restraint and compulsion, is an intolerable and impossible delusion; so likewise, the absolute freedom of the social body exercised without regard to the nature and needs of the individual is irrational and intolerable.

Freedom, therefore, whether within the individual or within the social body, is a joint product of impulse and intelligence; and to a certain extent a natural product, a product of the inevitable conflict among the natural impulses of life. But on higher levels it becomes the freedom of a rational and moral both of the individual and of the social order.

Such freedom is rightly designated as Educated Freedom. In fact, education and the development of freedom are one and the same thing; for education means the freest possible and the fullest possible development and exercise of all the impulses and faculties of life both of the individual and of society, while freedom is developed precisely in and by education. Educated freedom then is the goal of human life, individual and social.

This analysis and interpretation of freedom is in full accord with the enlightenment we get from Swedenborg's Doctrine of Love. According to this doctrine, love is in its very essence free. The Lord, who according to the doctrine is Infinite Love, is alone absolutely free, being absolutely rational and wise. It is the freedom of love that makes freedom instinct throughout the universe, that makes freedom and life concurrent. All forms of life, and every individual that has life, is free within the degree and range of the life. The exercise of freedom and the enjoyment of life are inherent in the nature of love. The higher the type of life the more complete the freedom.

Man, the image and likeness of God, the expression and the recipient of Creative Love, is the most complete agent and possessor of freedom within the created universe. Creative Love enjoys its freest and fullest exercise in the making of a

man. Accordingly, the doctrine is, that the gift of freedom is the peculiar and supreme purpose of God in the creation and preservation of man; and with the freedom of Creative Love is given the rationality of that Love. In other words, man is free and rational because the Love which he receives and which makes him to be a man is free and rational. It is for this reason that Swedenborg's Doctrine of Freedom is a doctrine of love, and a doctrine of the whole man. In the light of this doctrine and in accordance with it, we are able to see and to say that the characteristic and the inmost exercise of freedom is the man's choice of the quality of life, the quality of love or its affection, which is to be received and expressed by him; in fact, the very act of choosing is itself the act of receiving, and it is the strict literal truth to say, in the language of the doctrine, that man is precisely the exercise of freedom and rationality.

It would be superfluous to heap up quotations to substantiate the above interpretation of Swedenborg's Doctrine of Freedom; but every reader of Swedenborg will recognize the close adherence of the statement to his language. The whole Doctrine of Freedom is an integral and an essential part of the Doctrine of Love, and all the stages, degrees, and developments of freedom grow out of the nature of love. In this fact lies the distinctively New-Church idea of freedom. This idea lifts the mind from biology to ethics, and from ethics to religion; and thus it comprehends the whole man in all his complexity and completeness.

As above stated, the development of freedom is a process of education; and *vice versa,* education is the development of freedom. The first, and in some senses, the greatest of all universities, the School of Socrates, Plato, and Aristotle, saw and taught that freedom and knowledge go together, and that without knowledge there is no moral freedom; this is the meaning of the Socratic contention that virtue is knowledge. In other words, the quality of manliness is supremely attained in educated freedom.

When we consider and contrast educated freedom, the more advanced stages and types of freedom, with the simpler

and more primitive stages, we are amazingly impressed with the fact that freedom is as complex as life; and we see that this complexity is due to the complexity of love. Love is always and ever the love of something, and all possible objects may be brought within the range of love. Love, therefore, suffers no restrictions from without, but is subject only to the restrictions of choice. One choice excludes another; the choice of good, for instance, excludes the choice of evil. One choice, at least for finite loves, excludes at the instant all other possible choices. This is merely another way of saying that love limits itself by its own very act of choice; but—and this is the important part—love expresses itself and is free in this act.

What is said of love is equally true of thought, and for the reason that thought is the free and self-defining function of love; so the freedom of love is expressed in the freedom of thought.

Under human conditions, as above suggested, neither the freedom of love nor the freedom of thought is absolute, but is always relative to circumstances. First of all we have to note that the development of freedom throughout biological history is a steadily advancing character; the range of freedom is enlarged and the kind of freedom is exalted. The same is true of the development of freedom in the human race and in the individual. Men are variously free, more or less extensively free, and free in higher or lower degrees. In general a man may be free in two respects: he may be free *from* some compulsion or other; or he may be free *to* do something. One is freedom of impulse, the other is freedom of purpose.

Swedenborg's doctrine lays stress on the distinction between freedom of love, or affection and thought, and freedom of speech and act. It is hard to preserve this distinction, however, when we contrast educated freedom with natural freedom, the freedom of the fully developed man with the freedom of the child. A man may be free in his thought from hereditary, traditional, and environmental conditions; he may also be free to think in the best light of his time. Freedom of

love and freedom of thought are both subject to conditions, but these conditions are relatively subjective, and only indirectly objective. On the other hand, freedom of speech and freedom of action are naturally and properly subject to external conditions. This is the important and characteristic distinction upon which Swedenborg dwells.

Reference was made above to the conflicts among antagonistic impulses within the individual, and also to the conflicts in the social world among individuals and between individuals and social groups. This brings us into the field where freedom of speech and freedom of the press are essential factors in the development of free individual and social life.

The natural relations of individuals, as individuals, are more or less antagonistic and more or less social; and so the natural freedom of individuals to carry out impulses and purposes without regard to others is restricted and repressed in a great variety of ways. The isolated individual in the so-called state of nature is doubtless free *from* all such social restraints, but he is at the same time excluded from the exercise of the freedom *to* co-operate with others in the expression of social impulses and in the accomplishment of social purposes, a freedom which is just as natural and even more essential to the full expression of the individual's life. Here again we are more than ever impressed with the exceeding complexity of freedom, as well as with the inevitable importance of regulating the natural freedom of individuals and of groups in accordance with the requirements of orderly life.

Men are by nature and by education social individuals, and as such they tend to form more or less exclusive and inclusive groups. Each of these groups claims and exercises certain kinds and degrees of freedom, and this freedom regulates the individuals within it and is in turn regulated by the more inclusive larger groups. Thus it comes about that the community at large, the state or the community of states, humanity as a whole, is divided up into endless and complicated groups, each exercising its own freedom of determination and action. Under these circumstances, regulated and educated freedom becomes a matter of necessity as well as a matter of the greatest possible enjoyment of freedom for all.

In view of the highly organized conditions of modern life, freedom is more and more difficult to attain and preserve, and is subject to constant and peculiar dangers. The conflict of interests is so great and so various that the freedom of one group tends to become the subjection of others; so that freedom means a different thing for different groups. The adjustment of all such conflicts calls for wide and intimate knowledge, and for exhaustless sympathy. The God-given quality of mutual love must find expression in the most generous mutual understanding and in the fullest co-operation. To meet these conditions, both individuals and groups must be allowed free expression of their needs and purposes; and this leads to organized expression on larger and larger scale.

Freedom of speech, therefore, is sanctioned by the fundamental requirements of well-ordered society; and freedom of the press is an immense enlargement of the freedom of speech. Both are indispensable factors in the constitution of modern democracy, and both are equally difficult of due attainment.

In times of unusual stress, and especially in times of war, freedom of individual speech and of editorial expression must be restrained and restricted in conformity with the public demand for unity of thought and action; but this requirement holds ordinarily and constantly to a certain degree in any well-ordered society, or social group. Just now we are recovering from the shock of war, and war conditions are only slowly passing away; the whole world is in a state of unrest; revolutionary tendencies and movements are active everywhere; constituted authorities are watchful and suspicious; and large masses of ordinarily good citizens, as well as the disaffected and the insurgent, are self-assertive and resentful. The demand is made that the war laws be abolished and that the tongues of the dissatisfied and the restless, the reformers and the innovators, be loosed. These exceptional and excited conditions will soon pass away in the natural course of events, and things will return to the normal. There may remain some permanent after-effects, but these will be determined rather by the new conditions than by the occasions which gave rise to them.

Freedom of speech and freedom of the press will in the future be determined more by the kind and level of public education than by any other factor. At present, the complex conditions, and especially the organized forces, of modern society are placing the individual at a disadvantage; he is injected into a social, moral, and intellectual atmosphere which engulfs him, and tends to submerge him. It takes a high degree of independence, nurtured and trained by wide knowledge and deep thinking,—in other words a high degree of education,—to breathe freely in this atmosphere. Actual conditions show that our present educational system is inadequate to this task. In fact it is the educational system itself which is the chief means of creating the atmosphere which the individual must penetrate and comprehend to achieve the status of free speech. The subservience of educational institutions and of entire educational systems to foreign influences, especially to social and political direction and control, was well illustrated by the far-famed German system. But all systems of education are naturally, more or less inevitably, subservient to the social, political, and economic forces of the time. First of all, educational institutions are very costly institutions; they depend primarily for material existence and support upon economic conditions. The administration of such institutions is always under peculiar obligations to, or in relations of peculiar dependence upon, men of large wealth; and so certain men and certain groups of men have undue influence and control over educational institutions. Academic freedom, therefore, is very much in the same case as is the wage earner's freedom; it is the freedom to work under the given conditions or starve.

The same may be said of the freedom of the press. The publishing of books, periodicals, and newspapers is a business enterprise, and as such it must be successful if it is to continue; it must, at least, pay expenses and secure a reasonable profit. The press must, therefore, cultivate two sources of revenue: it must, on the pain of failure, appeal to the tastes, and interests of readers, and it must consult the interests of advertisers.

Under these circumstances, freedom of speech and the freedom of the press are little more than ideals,—ideals demanded by the requirements of free individual and social development, but actually and in the nature of the case existing only in a limited measure. The forces which direct and control public opinion are the interests of certain dominating groups,—social groups, educational groups, political groups, and especially economic groups. All the other groups are to a great extent and with unrelentless pressure controlled by powerful economic groups; these control by the alternatives of existence or death. The immense industrial corporations of modern times not only control the conditions of existence and the sources of public opinion for the great mass of men, but they are constantly striving and threatening to possess and control governments, the organized instrument and expression of the public will; their complete success would mean the hopeless subjection of democracy to plutocracy.

It is obvious, in the light of the foregoing considerations, that freedom of speech and freedom of the press are very complicated and very difficult problems, and never more so than at the present time. Individual eccentricities and individual demands were never more manifold nor more manifest; on the other hand, the power of groups was never more repressive. The most conspicuous instance of this just now is to be found in the mutual relations of industrial groups. The group of employers on the one hand and the group of the employed on the other are in a life and death struggle to curb each other, and to maintain and extend each its own freedom. Both groups are equally vociferous and earnest in their demand for freedom; but each tends to lose sight of the other's freedom, so that freedom with them has two opposite meanings. So, too, freedom within each group develops opposite meanings; freedom of the "open shop" is opposed to the freedom of the "closed shop"; and within the organized group, freedom means in part the freedom to control and direct the individual. Out of the resulting oppositions arise various conflicting sub-groups. Anarchism and socialism are the two opposite extremes of the contending forces. In the final

analysis, the two groups whose antagonism is most to be reconciled are the two political groups, the plutocrats and the democrats. Democratic freedom is the freedom of the mass of individuals, imperfectly or not at all organized; plutocratic freedom is the freedom of a very highly organized political group which rests upon just as highly organized economic groups. At the present moment, freedom of speech may or may not be too much repressed by governmental agencies; but the real and permanent danger to freedom of speech goes back to the unlimited resources of plutocracy to manipulate public opinion, and thereby make freedom of speech itself subservient to plutocratic interests. Under these conditions, both freedom of speech and freedom of thought are not real but only apparent; they are controlled and directed by influences which are not recognized, and which therefore cannot be combatted. These influences are exerted through a subservient press, which is only free to express the will of the business interests.

The problem is exceedingly complicated and difficult; the remedy is, better and higher public education. People cannot speak freely who cannot think freely, and they cannot think freely without knowledge. A solid foundation in basal knowledge is the indispensable prerequisite of freedom of thought, and as a consequence freedom of speech. Ignorance and blindness are the worst foes to free speech. With a more highly educated public would go a more highly educated press. Through such a press selfish and sordid interests would no longer be free to speak, and the public could no longer be deceived. With an educated freedom of speech and an educated freedom of the press, it could no longer be said that you can fool all the people sometimes; and it would be exceedingly difficult to fool some of the people all of the time.

Freedom of speech and freedom of the press cannot be secured by merely removing natural and social obstacles; these conditions are too complicated and too conflicting. The individual and society must rise from natural freedom to educated freedom. The individual comes into a newer and higher freedom when he becomes an educated member of society; and society acquires a newer and higher freedom

when it is constituted of educated members. The freedom of Infinite Love and Wisdom is the only absolute freedom; the freedom of the largest human love with its wisdom is the largest human freedom.

LEWIS F. HITE.

BIBLICAL AND DOCTRINAL STUDIES

ROLLING AWAY THE STONE OF DISBELIEF

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked they saw that the stone was rolled away: for it was very great. (Mark xvi, 3, 4.)

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. (Matt. xxviii, 2.)

EASTER, with the awakening life in the world about us—life full, abundant, pressing everywhere to be received,—Easter with the sacred story of the Lord's resurrection, and the influence of the holy time, makes the spiritual world seem real and near; the going to it seems but a step; it seems (as it is) a real world, of intense and blessed life.

At the Easter season the Lord seems near, and we feel that He is working mightily in nature and in the world of human life.

With the Easter there is a rolling back of the sense of unreality, of denial, of slowness of heart to believe, which has lain as a great stone upon the spirits of men, and shut out the most real, the most vital, things of life, its highest hopes and joys.

This rolling away of the stone is a part of every Easter; and especially of Easter in the new day that is dawning on the world, in which the reality of the spiritual, and of the Divine presence, are to be felt with power. The new day is not fully here. Many persons, like the women coming in the early dawn to the sepulchre, are saying among themselves, "Who shall roll us away the stone?" But even while they question, by the Lord's doing, not by ours, the stone is rolled away; the reality of things spiritual, of the spiritual world, of the Lord's own presence, are made real to those who are willing to receive it.

There are times when a great weight of literalism and materialism rests upon the Lord's Word, closing up its spiritual and living message. This was peculiarly true of the Scriptures as read and interpreted by the Jews—its precepts applied only literally to physical life, its warnings and promises taken as referring only to worldly losses and gains. This disbelief in the spiritual, and still more, where it existed, the disposition to use the Scripture to support pride as a chosen and holy people, closed up the Word, till its living message was not found, and not taught to those who would have received it gladly. This condition is pictured in the sacred story by the well in the field, to which Jacob came in his journey, with flocks waiting by it, but a great stone was upon the well's mouth. The story relates that at certain times when all the flocks were gathered, the shepherds moved the stone and watered the flocks and covered the well again. There have been times for the Church, especially in its early days of charity, when thirsty souls have found the living message in the Word, till worldliness and pride of learning made spiritual things unreal, and the stone closed again upon the well's mouth. It was a part of our Lord's mission to roll the stone away, and to draw forth the living message for all innocent souls who desire to love and serve the Lord and one another. In the Sermon on the Mount, and in all our Lord's teaching, He was rolling away the stone of literalism and materialism and disbelief which kept the Scripture closed, and was showing its living message for the soul. "Thou hast the words of eternal life," they said. "He taught them as one having authority, and not as the scribes."

For what He did in drawing out and living the true spirit of the Scriptures, and for His teaching, the spirit of the Holy Word can never be so hopelessly lost again. Literalism, materialism, worldliness, pride will always as a great stone close the well and shut up the living waters, but the well is open now to those who go to the Holy Word with simple hearts desiring instruction for good life. Approaching in that spirit, the Lord, our Jacob, is there to

roll the stone from the well's mouth, and to satisfy their thirst.

Often and painfully we realize the weight of this stone of materialism, of disbelief and denial of things spiritual and Divine, when death enters our home and those dear to us are taken away. If this stone of disbelief is present, it stands like a blank, impenetrable wall between us and those we love. The denseness, the weight, the hopelessness of this stone when it is rolled to the door of the tomb, and shuts from us all that is most dear! This experience too is pictured in the Scripture by the stone closing the cave where Lazarus had been buried. The hopelessness of the sisters; the unreality to them of any life beyond the grave! Their formal confession of a resurrection at the last day gave them no comfort; it gave them nothing real, nothing definite, nothing bright to think about in relation to their brother. Jesus wept as He walked with them to the grave; He groaned in spirit as He came to the door closed by the great stone. The stone was the symbol of their disbelief; note how its removal is joined by the Lord with new confidence in the resurrection which He inspired. "Take ye away the stone," He said. They hesitated; and He continued, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Then they took away the stone, and Lazarus lived again. The Lord's saying to Martha, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die," moved for them the stone of denial and disbelief; and it has in the years since removed the stone of hopelessness for many Christians, and made real the life beyond the grave.

All the teaching which the Lord in His Wisdom has given, especially the teaching of His Holy Word which makes real the life beyond, as the Father's house of many mansions; all that shows us His love and providence as everlasting—in life, in death, and forever; all that shows life as an unending progress in love, in truth, in usefulness, and happiness, for those who make the Lord the centre of their life:—all this is rolling away the stone which shuts from us those who die; making death an open gate to the fuller life of heaven.

And one other stone in Scripture—the great stone rolled by Joseph to the door of the sepulchre in which the body of the Lord was laid; the stone which with Pilate's leave the priests sealed, that none might move it; the stone which the bright Easter angel rolled back from the door; on which he sat, his countenance like lightning, his raiment white as snow, speaking the glad message, "He is not here: for he is risen."

Here too the stone was the symbol of the disbelief in the reality of the spiritual, and of the life beyond the grave. It was this and more: it was especially the symbol of disbelief that the Lord still lived, and is with men forever, with all power in heaven and in earth, to go forward with the work begun while He was visibly with them—the work of saving men and establishing His kingdom. The great stone as Joseph rolled it to the door of the sepulchre, represented in his heart no wilful disbelief. He mourned his Master's death; he would gladly have believed that He still lived; but it seemed impossible; a spiritual presence and a spiritual kingdom were not real to him; a glorified presence of which the Lord said, "The world cannot receive him, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." It seemed impossible; it seemed unreal; and disbelief like a great stone shut from Joseph and Nicodemus, from the faithful women and the apostles, the presence of their Lord and the hopes which they had cherished of His kingdom. How slow the women were to grasp the fact of the resurrection; the Lord called the two who walked to Emmaus "fools, and slow of heart to believe all that the prophets had spoken." Meeting the apostles in Jerusalem He upbraided them with their unbelief. They met Him by appointment in Galilee, but some doubted. How the great stone of disbelief weighed them down; how slowly it was rolled away, and the assurance of His presence came. Truly the Gospel says, "The stone was very great."

And there were those who sealed the stone, making the sepulchre as sure as they could. The priests who had secured His crucifixion not only disbelieved that He would live and that His kingdom would continue, but they were determined

that He should not live; they hated Him and His kingdom; and so they sealed the stone at the entrance of His tomb.

Only heaven knew that the Lord lived, and was alive for evermore; that His conflicts were ended, His victories gained; that His kingdom was assured, a kingdom that should have no end. Only a heavenly messenger and a heavenly message could move the stone—the bright angel with his word, "He is not here; for He is risen." Before him and his message the disbelief, the denial, must give way; the weight was slowly lifted from sad hearts, the stone was rolled away.

The cross and burial were not an end of life and hope; the sepulchre was not a closed, impenetrable wall; it was an open gateway to the eternal living presence of the Lord, through which those who loved the Lord might look to continuance of blessed life with Him.

Does materialism, worldliness, disbelief in things spiritual and Divine, lie for us as a stone on the well's mouth, and close to us the living message of the Word? Does the same materialism, and worldliness, and disbelief in higher things lie as a stone upon the graves of those who have passed on to higher life, so that we cannot follow them in thought in their fuller life, and feel assurance too that they are near to us, guarding us, bearing us up in their strong, loving hands? Does the same stone of materialism, and worldliness, and disbelief close to us the sepulchre of our Lord, making Him to us a Lord of the past, of history and tradition, and not a present, living Lord? Does it prevent our knowing Him as our daily companion, our nearest, strongest Friend? Does it hide from us His working in the world about us, waking all nature to new life; quickening mankind with a new sense of brotherhood and new zeal for service, which are earnest of the day when all shall know the Lord, from the least to the greatest, and shall serve Him in serving one another?

Learn the Easter lesson; hear the Easter message, "He is risen!" All heaven is pressing to lift for us this burden, to share with us this joy. Let heaven's truth descend into our hearts with power, and roll back the stone.

William L. Worcester.

A WORD OF GOD ADEQUATE TO MAN.*

THERE is need today of a more worthy conception of the Word of God. Time was when the mere mention of the Divine Word called up in the average mind an idea of Divine Law, Order and Authority as a power not to be gainsaid. But now that the Bible has lost its ancient prestige as the literal Word, there is a strong tendency to flout the very idea of a Word of God. Except as—to our human apprehension at least—something vague and indefinite, the Word of God is very largely discounted.

There are a few literalists that have survived the flood of the higher criticism, and that still cling to the letter with the old faith and tenacity. But apart from the old literalism, to which men will not return, what anchorage is there in the actual Word of God? What safe and sure mooring has the Christian Church today? In default of the definite Word of God, there is preached a diffuse and vague one. There is said to be somehow a sort of general Divine inspiration in the Bible, and somehow or other it is assumed to draw it out. In default of the definite and distinct Word, there is brought forth the latest *ipse dixit* or some tradition of the elders.

In such a state of things, what can be done? What can be done to direct the attention of well-disposed and spiritually-minded people to the veritable Word of God; to the fact that our fathers were not wrong in believing in a verbally inspired Word, but wrong in trying to reduce it to the purely verbal? How make known that the literal sense is but the hem of the garment; that the living Word is *within* the letter as the living Lord Jesus was within the vesture that he wore?

Many persons find it difficult to bring themselves to believe that there is in the Word of God an internal sense. That there should be not only an inner meaning but one quite distinct

* *Editor's Note:* This paper was originally prepared to be read to the Ministers' Association of Bath, Maine, by whose members it was received with the utmost cordiality, and with no voice raised in opposition to its teaching.

and different from the obvious sense of the letter, seems to the ordinary mind a bit unreasonable.

There is an experience that we all have had that throws light on this difficulty.

There was a time in our youth when we could not believe in the human soul. We could not believe that the soul was anything distinct from the body. The terms matter and spirit, natural and spiritual, seemed not to stand for distinct realms, but for gradations or refinements of the gross substance of daily sense. But after we grew up, we saw more clearly. We began to look beyond appearances. We began to see material things not as things in themselves, but as the clothing of things. We saw back of the oak and the maple the idea of the oak and the maple. We saw back of the bird, the animal or the mountain a preëxistant, immaterial thing—its spiritual cause. We saw back of the human face, not a mere brain, not a mere body, but a state of mind and a type of character. And it did not in the least trouble us that the material thing and the immaterial, though intimately related, were yet totally distinct and different.

It is the same with the Word of God. As it is by growing up that we come into the ability to distinguish between body and soul, so it is by a certain growing up that we come into the ability to distinguish between the literal and the internal Word, or into the ability rationally to believe that there is an internal Word.

The Word of God as we have it in the Bible is in the language of man. It is also in the thought of man. But how can this be, seeing that it is the veritable Word of God? "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts." The only explanation is that the Word of God has a soul as well as a body, that it has an internal as well as an external. The Word of God must have an internal which is in the thought and language of God.

There is another line of reasoning which leads to the same conclusion. The Word of God is not for God Himself. It

is for man. Therefore it must be adapted to man. There must be a certain parallel between the Word of God and the true life and constitution of man. For it is to reveal the true constitution, and to inspire the true life, of man, that the Word exists.

"Every scripture," writes Paul to Timothy, "every scripture inspired of God is profitable . . . for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." Let us reverse this statement. The Word of God which exists to reveal the truth *to* man, may, in its turn, be illumined by the very object of its ministration. We may get light on the Word *from* man; for the essential facts about man are matters of common knowledge. We understand more definitely our human constitution than we understand the constitution of the Word. Who but the materialist, for example, questions the fact of the soul, or of the natural as opposed to the spiritual? Who but the irreligionist, the infidel or the mere ethical culturist questions the vanity and selfishness of the natural man, or that the natural must be abased in order that the spiritual may take possession? These facts which among spiritually minded people are matters of common knowledge, can we not use them in such wise as to throw light on the Divine Word itself whence they came? As the rays of a search-light may be reflected back to their source, thus revealing the lantern before hidden in darkness, why not turn back to their source a few rays of the Divine Search-Light? "In thy light shall we see light."

Let us try to set down the essential ideal facts about man. Let us sketch what we conceive to be the true dignity and glory of the human kind. Then let us ask, given such an ideal of human life, what might be expected of the Word of God as the inspiration and means to realize that ideal?

1. Let us put down as of prime importance the fact of man as the crowning work of creation.

Recall in the first chapter of Genesis the order in which living things were called into being. (That is one phase of the creation story at least to which modern destructive criticism has not yet taken exception!) First the tender herb, then the

larger vegetation; the fish of the sea and the fowl of the air; the creeping things and the beasts of the field. Finally, on the sixth day, man, of whom it is said:

> So God created man in his own image, in the image of God created he him; male and female created he them.
>
> And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth and subdue it: and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth.

2. From man as the preëminent work of God's hands, we will pass to that within the being of man which gives him preëminence, namely, the human soul. It is not the visible man; it is not the man of everyday consciousness that schemes and bargains in the marts of trade, that is our human glory. It is something quite above these,—in itself quite above, that is to say,—yet which can and which ought to control the everyday consciousness, viz: the inner or spiritual man, the image and presence of God in the soul. "God created man in his own image, in the image of God created he him." "I have said, Ye are gods," writes the Psalmist, "and all of you are children of the Most High." "What is man that thou art mindful of him? . . Thou hast made him a little lower than God, and hast crowned him with glory and honor." Thus man is a duality, and it is the higher, the spiritual, the less tangible, part in which his virtue resides. More properly, the virtue of man is not his own, but is the image and presence of God in him.

3. Let us put down as the next point the fact that while the lower or natural self is without virtue, yet that self has an all-important use to perform. The use of the every-day, conscious self is as the obedient servant of the spiritual. "Whosoever exalteth himself shall be abased," said our Lord, "and he that humbleth himself shall be exalted." "Whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it." "Blessed are the poor in spirit . . . they that mourn . . . the meek." Blessed, that is to say, are they who know and acknowledge the emptiness of self of all virtue. For in such a self there is room for the

Spirit. Into such a self the spiritual man can descend and become established. Thus the lower man becomes the abiding place, the instrument and base of the otherwise elusive and intangible Spirit.

4. Let us put as next in importance the fact that the spiritual is realized in the natural man. Though the Spirit is of God, though the spiritual man is God's image and He is present therein as in His tabernacle, and though these holy things are reality itself, yet in and of themselves they are not real for us. They become real for us only as we live them as of self on the conscious plane of self. The spiritual man comes into power not as naked or independent soul, but clothed with the natural and as master of the natural, his servant.

"My kingdom is not of this world," said our Lord. His kingdom is not of the natural world, yet He comes into that world, and by the power of His Spirit rules the world. So with us. Our spiritual part is not of the world. It is our heaven, and it is of heaven at large. But our heaven must rule our world, and in so far as it does so rule the world of self, our heaven comes into power.

5. The spiritual thus dominant in the natural man, and clothed with the natural, is the authoritative, transforming, regenerating Spirit of God, by which the whole man comes into the Divine image. It is the true life enjoyed and demonstrated. It is the evidence and proof of the Living God, both as source and as efficient power. "By their fruits ye shall know them," said our Lord. In the act of service, of ministration, the man is blessed an hundredfold. Acting from the spiritual man, he is acting from the Lord and is under the Divine impulsion.

6. Finally, Where the Lord thus reigns in the external man as in the internal, that condition prevails for which we pray in the Lord's Prayer: "Thy will be done on earth as it is in heaven." And where that is the case, the life enlarges in ever wider circles of use, and that peace and happiness are attained which pass understanding. *Participant in Divine*

Order, borne on the stream of Providence, the man is at one with the Lord and in association with the angels of heaven.

To sum up these points in the ideal life, as we have thought of them:

1. That man is the supreme work of God.
2. That it is man's spiritual part that gives him significance and virtue.
3. That the natural or conscious self is the all-important instrument of the spiritual.
4. That the spiritual man becomes actual with his mastery of the conscious self.
5. That thus the Lord reigns in the life.
6. That thus man is at one with the Lord and in communion with the angels.

How is man, born in absolute ignorance, to attain this truly noble destiny?

We have said that if the Word of God is to serve the purpose for which we conceive it to be given, namely, to reveal and to inspire the true life of man, the Word must indeed parallel that life. It must itself be constituted on the same plan. Let us then try to set down the ideal essentials of the Word of God to man.

1. For man as the supreme work of the Creator, what is required of the Word of God?

Assuredly, that the Word be no other than the very Divine Truth itself; that it be that Word which was in the beginning, which was with God and which was God; that it be the way, the truth and the life; that it contain that infinite Divine Wisdom which was in Jesus Christ, who was the Word made flesh.

2. Considering that it is man's spiritual part, the life within the life, the soul and the Divine in the soul, that gives man virtue and significance, what does this fact require of the Word?

Assuredly, that the Word be preëminently spiritual, preeminently in and of the Spirit; that as the natural human self is entirely distinct from and inferior to the spiritual man, so

the body of the Word must be entirely distinct from and inferior to its soul. The distinctly heavenly man, made in the Divine image, needs distinctly heavenly instruction. As a heaven in least form, he needs to know heaven at large, that he may know his part therein. Created for an eternal life in God's heaven, man needs to learn God's language and God's thought. In short, the spiritual man needs a spiritual sense of the Word.

3. Considering that the natural man, himself void of virtue, is yet the all-important instrument of the Spirit, what does this fact require of the Word?

It requires a Word in which the letter, though nothing in itself, shall yet serve as the *adequate receptacle, container or symbol* of Divine Truth; a Word in which the letter, though nothing in itself, shall yet be the outward support and basis of infinite Divine Wisdom; a Word that in the letter would not satisfy the spiritual man, but would continually lead inward from the letter to its own infinite Spirit.

4. Considering that the spiritual man, though altogether superior, is yet realized in the lower or conscious self, and becomes actual in the conquest of that self, what does this fact require of the Word?

It requires a Word which, though in itself infinite Divine Wisdom, can yet—for man at least— so live in the letter as to be in its fulness, in its holiness and in its power in that letter; a Word which, when apprehended in spirit and in truth, can be wielded in the letter with a force that no evil can withstand; a Word that can be used as our Lord used it in His temptations,—in itself a spiritual thing, in its letter clothed with absolute power: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. . . . It is written, Thou shalt not tempt the Lord thy God. . . . Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve."

5. Considering that the rule of the spiritual man over the self is the rule of the Lord in the life, what does this require of the Word?

It requires a Word that, though itself Divine and spiritual, shall yet be luminous in the letter; a Word that, though itself the thought and language of God, shall yet so transcend the thought and language of men, in the Bible, that he who runs may read Divine Truth; a Word that, like the living Word, the Lord Jesus Christ, shall have face, hands and feet unclothed,—all saving truth plainly set forth, that the wayfaring men, though fools, shall not err therein. Such truths as those of the Ten Commandments, and the Two Great Commandments, in which are the Law and the Prophets; the truth that self must be abased; that the kingdom of heaven is within us; that that kingdom is "man set under authority," and that he must use his authority; that the Lord Jesus Christ is Emmanuel, God-with-us, in whom is "all power in heaven and on earth," the "Alpha and the Omega, the Beginning and the End, the First and the Last": spiritual truths all, yet, because vital to the salvation of man, revealed in the letter.

6. And finally, considering that the man in whom the spiritual reigns is so far in order and is a beneficiary of the infinite Divine Order, at one with the Lord and associated with the angels, what does this fact require of the Word?

It requires a Word of which the outward Bible can be, after all, but the hem of the garment; a Word which the stories, parables, imagery of the Bible can but symbolize for the eyes of men on earth; a word which, in itself essentially, is the very substance and form of Divine Order, the very breath of heaven, the very light of the celestial skies, the very Sun of Divine Wisdom: so that the spiritually-minded man who goes to it, in spirit and in truth—understandingly, lovingly, with purpose to live it—is indeed united with the Lord God of heaven and earth, and with his fellow-servants who keep the Commandments of the Word.

We have now sketched both the ideal life of man, and, parallel to it, the ideal Word of God that would be required to show the way of that life and to inspire it. It is for you to judge whether we are justified in seeking in the Bible a Word of God adequate to that man.

PAUL DRESSER.

CURRENT LITERATURE

"THE WAR AND RELIGION."*

THE influence of the war on religion and on Christianity especially will not be spent for years, any more than other effects are soon to vanish. This painstaking bibliography will be a very welcome guide through the literature on the subject. It covers material in English which appeared prior to January 1, 1919, whether in the form of books or of articles in periodicals. The compiler, Rev. Marion J. Bradshaw, has grouped the material under such heads as "The General Influence of the War on Religion," "Religion in the Army," "Christianity and War," and other heads indicating specialized discussions of the general subject. He has often summed up, or at least characterized, an article or book in a brief note; and again he marks with asterisks the more notable contributions. Headings, notes and marks enable one to make a quick selection of the matter one wants for any purpose oneself.

Libraries will want the work, so will many an individual student. The student interested in learning accurately what the general situation in Christianity is in respect of its actual influence, and the knowledge men have of it, and the practical regard they pay it, can hardly have a more enlightening mass of literature to examine under competent guidance than is indexed and arranged and annotated in this handbook.

Under the general heading, "Collections of Sources," and the sub-head, "Sermons, Addresses and Essays," is Mr. Smyth's "The Heart of the War," the note attached running, "God is the only safe defense. War because Christian faith has lost its hold upon men." Referred to under two different heads, a more general and a special, is Dr. Dresser's "The

**The War and Religion:* A Preliminary Bibliography of Material in English. COMPILED BY MARION J. BRADSHAW, for the Committee on the War and the Religious Outlook. New York: Association Press. 1919. 136 pp., 8vo. Paper, $1.50.

Victorious Faith," in the second reference to which the note reads "A thoughtful presentation of some new tendencies in religion. Worth reading, though seldom profound or exhaustive." These references to books which we know, will tell us the order of help the bibliography gives. Among the works marked as especially notable are A. Herbert Gray's "As Tommy Sees Us"; Donald Hankey's "Student in Arms"; W. E. Hocking's "Religion in War-time"; F. B. MacNutt's "The Church in the Furnace"; James Moffatt's "Influence of the War upon Religious Life and Thought of Great Britain"; W. E. Orchard's "The Outlook for Religion"; T. W. Pym's "Papers from Picardy"; all of which are placed under the general head, which is also the one most carefully worked over, "General Influence of the War on Religion."

WM. F. WUNSCH.

AN IPSWICH-PAINE FAMILY.*

THIS work was begun as a family history, traced back by the compiler, through the aid of the Genealogy prepared by her father, the Hon. Albert W. Paine of Bangor, Maine, to the days of the Norman Conquest. But the later purpose was to reveal the discovery of the influence of her grandmother's life upon her children and grandchildren. The work contains a sketch of the original member of the family to settle at Winslow, Maine; namely, Lemuel Paine. This is followed by a chapter (or "part") descriptive of the lives of Frederic and Abiel Ware Paine (the "Grandmother"); by another which tells of the old home, and of their children not especially treated of elsewhere; then a chapter descriptive of the author's father and mother, the Hon. Albert W. and Mary Hale Paine of Bangor, and of two of their daughters; and at last a part which treats of the life of Timothy Otis Paine, the brother of Albert, so well known to New-Churchmen as the long-time pastor of the village church at Elmwood,

**The Discovery of a Grandmother;* Glimpses into the Homes and Lives of Eight Generations of an Ipswich-Paine Family. [By LYDIA AUGUSTA CARTER.] Newtonville, Mass.: Henry H. Carter. 1920. 343 pp., 8vo. Cloth, $4.00.

Mass., and for years the Professor of Hebrew in the New-Church Theological School, whose attainments in the Hebrew and Arabic languages and in Egyptian lore won for him the honorary title of LL.D. from Harvard University. He was also a poet. His best known work, however, was that descriptive of the Tabernacle and Temple of Solomon, which afterwards developed into the more extensive volume entitled "The Holy Houses."

The genius and enthusiasm of her uncle, the attainments of her father and the poetic gifts of her sister, Selma Ware Paine, are traced back in large measure to the "Grandmother discovered" at last. Thus the book becomes largely a study in heredity.

The closing chapter, "The Patriots of the Family," outlines the services of various members in five wars, including that of the Revolution.

JOHN GODDARD.

"HUMAN NATURE AND ITS REMAKING."*

A GLANCE at Professor Hocking's book on human nature invites further examination. The title suggests a discourse on regeneration; but the word regeneration does not occur. The general topics named in the table of contents are: Orientation (the Point of View); The Natural Man; Conscience; Experience; Society; Art and Religion; and Christianity. Further insight into the contents and the treatment is gained by running over the subtitles: The Possibility of Changing Human Nature; What Changes are Desirable; The Elements of Human Nature; The Notion of Instinct; The Range of Instinct; The Central Instincts; The Will; Conscience; Conscience and Instinct; Instinct and Sin; The Agencies of Remaking; Institution and Change; Education; The World of Rebirth; Religion Per Se; What Christianity Requires; and The Crux of Christianity.

**Human Nature and Its Remaking.* By WILLIAM ERNEST HOCKING, PH.D., Professor of Philosophy in Harvard University. New Haven: Yale University Press. 1918. 434 pp., 8vo. Cloth, $3.00.

The gist of the book may be summed up in the formula: the remaking of the instincts by bringing them into line with the central instinct. How this is done is set forth in a way that involves an independent standard of reference.

The style of the author is difficult; the multitudinous references to philosophical and scientific controversies, and to historic views and positions, take the reader into the field of scholarship rather than into the field of experience; nevertheless with adequate philosophical and scientific equipment the reader is assisted to keep in pretty close contact with a wide range of experience, more particularly intellectual experience. Only an elaborate examination and reproduction would suffice to give a fair impression of the book; and for this we have neither space nor time at present. But certain characteristic and key positions may be noticed, and thus the value of the book as a whole in some measure indicated.

Instincts coalesce and become organized for a specific purpose; the steady and forcible pursuit of a purpose is an exercise of will; and in this exercise we have the genesis of will. Conscience is the principal inner agency for the remaking of human nature; it is brought into play by social contact; it stands as a critic over against the instincts; it is a mode of self-consciousness applying certain standards of value to the control of behavior. Conscience is within the capacity of human nature; but it is not an instinct. "It is the latest and finest instrument for the self-integrating of instinct." Herein we have in principle the process of the remaking of human nature. The author's account of sin and religion is by no means simple, and it must be said that it is also quite remote from the conventional ideas; a fair statement of them would require considerable space.

We are naturally interested to look for points of contact with Swedenborg's teaching. The author's view of instinct and will would seem to lead to the recognition of love as the basic element in human life; and in fact we find a certain appreciation of the position of love which might easily afford a reinterpretation of the facts he marshals; but in the end he falls back into conventional ideas.

We hope some time in the near future to give our readers a more adequate account of Professor Hocking's philosophy. For the present we commend a careful reading of the book before us.

LEWIS F. HITE.

A NEW BIBLE?*

THE Academy Book Room at Bryn Athyn, Pa., in issuing a new edition of the little booklet, "The Testimony of the Writings of the New Church Concerning Themselves," reopens the question of the correctness of the Academy position in declaring that the writings of Swedenborg are the Word. This compilation by Rev. C. Th. Odhner (here revised by a special committee, who have added an appendix) is put forward as if it were the last word on the subject. By a long process of deductions from certain statements taken from Swedenborg they arrive at a result which ought to be alarming even to themselves, for it is perfectly evident to one who reads Swedenborg that he did not make their claim. Only by an elaborated statement containing six postulates are they able to reach their tremendous conclusion. So many things follow from their claim that it is not at all strange that Swedenborg himself did not make it; it is reasonable to believe that it never occurred to him that such a claim could ever be made. He was certainly able to do it, if it had been true. Why did he not do so?

The writer feels that he is not prejudiced in approaching this matter. He was not born in the New Church. He accepted the New-Church teachings purely upon their merits. He has considered the arguments advanced by our Academy friends with interest and profound respect. But he is confronted by certain difficulties in accepting their conclusion.

First of all it would seem that, if Swedenborg's writings are the Word, they either constitute a new Bible, or an addi-

* *Testimony of the Writings of the New Church Concerning Themselves.* . . . Second Edition, revised with appendix. Bryn Athyn, Pa.: Academy Book Room. 1920. 45 pp., 16mo. Paper, 35 cents.

tion to the Bible. Are they willing to think of his writings as constituting a new Bible, or, let us say, a new Word? Since the idea of a new Word would in a measure supersede the old, they surely are not willing to think of Swedenborg's writings as a new Bible, or a new Word. That such a new Word would by its very nature supersede the old Word familiar to all men as the Word of God, is shown by the Word we have which superseded the Ancient Word, fragments of which are in our own. Surely they do not wish to think of Swedenborg's writings in that way.

We feel sure that they are not willing to think of Swedenborg's writings as an addition to the Word,—as the Book of Revelation, for example, is an addition to it.

Possibly they may claim that we are too literal. Possibly they are not literal enough. Swedenborg's writings, whatever they may contain internally, are similar to other writings. They have an external adapted in the sense of the letter to men in this world. They are as much a separate book, outwardly considered, as our own Word. How shall we think of them as the Word unless they are either a new Word or an addition to our own Word? The New Testament represented an addition to the Word, even though it was an explanation by fulfilment of the Old Testament. The Book of Revelation is a similar addition to the Gospels, thus to the Word of God itself. If Swedenborg's writings are actually the Word of God, are they not likewise an addition to what has gone before? Thus our Word would consist of the Old Testament, which includes part of the Most Ancient Word and the Ancient Word, plus the New Testament, plus Swedenborg's writings.

But of course the Academy people do not mean that Swedenborg's writings are the Word thought of as an outward and separate book or set of books. They mean that these two sets of writings are in effect one set of writings; precisely that in effect, for they are both the same thing, or the Word. Can they themselves not perceive their inconsistency in claiming that two books are one book? Is this not a repetition of the familiar reasoning of the trinitarians in regard to the three

persons in one God, each of whom is by Himself God and Lord, and yet all three together make only one God and one Lord? The Academy people are keen enough to see the folly of the trinitarians, and yet are so led by literalism themselves that they fall into the same error.

Let us see how far we have come in our analysis. We have seen that the writings of Swedenborg are either a new Word, or an addition to the Word; but the Academy people say that they are neither, that they are the same thing, the Word being, as it were, the external, and the writings of Swedenborg the internal. As for the material possibility of this being true they point us to quotations from Swedenborg, precisely as the trinitarians point us to the Bible. The situation in which they are, is identical with that in which the trinitarians are as to the Godhead. Can they not see that two outward things, the writings of Swedenborg and the Bible, are always two outward things, perfectly distinct from each other as outward things, and never by any legerdemain of thought one thing? Can they not see that the writings of Swedenborg, however Divine in their origin, are always a separate thing from the Word itself, even though they coincide as to the interior sense with the Word; thus, that they are in the last analysis only the Lord's interpretation of His Word in order that men may understand its true nature?

Surely they do not mean that we shall think of the Word as the outward husk or shell, and of the writings of Swedenborg, which are after all only the summings up, or doctrines, of the Word, as superior to the Word which contains infinitely more than Swedenborg ever wrote? Surely they do not mean by so exalting the writings of Swedenborg to claim that they are holier and more to be reverenced than the Word itself? If this be true, then the Lord through Swedenborg stripped the Word of its contents, leaving it an empty shell, and put in its place Swedenborg's writings as the dwelling-place of the Divine among men. In such a case we would naturally expect that Swedenborg would have seen in the shrines of the temples in heaven his own writings shining like a star or a sun instead of the Word.

We have purposely adopted this method of approach to our subject instead of talking about the quotations from Swedenborg. The Academy people themselves know how futile it is to talk to a literalist who finds in the Word the confirmation of all his false beliefs. It is needful to try to separate him for a time from the Scriptures in order to separate him from his old interpretations. The writer found it necessary for a time, when he left the Old Church, to avoid reading certain parts of the Bible, in order to get away from the things he formerly read into them. He needed to get a new view of the truth from reason. After a time it was possible to read all parts of the Bible without difficulty, for he had obtained a true view of the whole from reason. For example, there are many statements in the letter of both Old and New Testaments in regard to Jehovah and His servant, and the Father and the Son, which seem to indicate a distinction in personality. It is only when one gets the true view from reason, that God must be one in essence and one in person, indivisible because infinite, thus that the infinite cannot be divided without destroying infinity, that a true idea of the Lord can be obtained.

The Academy people do not see that in their literalism they are confirming merely the appearances of the letter of Swedenborg's writings, however contrary to reason and the spirit of Swedenborg they are in their conclusions. The pamphlet before us is the equivalent of such books as the trinitarians put out, or the people who find the vicarious atonement in the Bible. The New Church finds it almost impossible to make any impression on people who accept certain literal statements of the Word in confirmation of old false beliefs. The Church of Rome owes its power with those who believe in the Bible to a false interpretation of the passage wherein the Lord tells Peter that upon his confession of Jesus as Divine He is going to build His church. Literalists believe anything, if it is shown them in the sense of the letter; even if it is opposed to reason, to all common sense, and even to other passages of the Word. They cannot seemingly get away from the letter into the spirit. And they are all alike most indignant with those who

will not be bound by the hard and fast fixedness of the external. They think of the rest of the world as blasphemous. They can prove anything from the sense of the letter; they can confirm anything. And no literalist is conscious of his limitations. He is held as in a vice by the sense of the letter.

True doctrine should indeed be drawn from the sense of the letter, but by its obvious teaching. Because of many false interpretations, the Word needed true interpretation in order that men might see its obvious teaching. Therefore the Lord came again, and dissipated old false interpretations by revealing Himself to a man whose interior perception He opened. Although He has given a true and obviously Divine interpretation of His Word, yet we are not to accept it from mere authority, but rationally and in freedom. And who does not rationally see that the Word and its commentary, however Divine, are not identical? And that the commentary is not superior to the Word whose meaning it makes clear?

WALTER B. MURRAY.

A NEW EDITION OF THE NEW TESTAMENT.*

WERE it not for the fragmentary presentation of the Book of Revelation in the volume before us, it would be in its way the edition *par excellence* of the New Testament for New-Church readers; if the Apocalypse of John were contained in its entirety, we should have nothing but commendation for this admirable book. We cannot but admit, however, that from the standpoint of the editor (if this is the right term to use of Professor Moulton of Modern Reader's Bible fame) there is sufficient justification for the abridgment of this part of the New Testament for this edition; for, as he remarks, it is the least understood of all the component parts of the Christian Scriptures, and therefore the part most legitimately sub-

* *The Modern Reader's Bible for Schools: The New Testament.* By RICHARD G. MOULTON, M.A., PH.D., Professor (Emeritus) of Literary Theory and Interpretation in the University of Chicago. New York: Macmillan Co. 1920. 437 pp., 12mo. Cloth, $2.25 net.

ject to abridgment for the class of readers for which the volume is especially intended,—that is, school pupils and general readers. As every one knows, the edition of the Bible with which Professor Moulton's name is intimately associated is not intended for the person who approaches the Bible for the purpose of such detailed study as the serious theological student has in view; but for the average reader of intelligence who desires to read the Sacred Scriptures dressed in the garb of ordinary literature, with all the typographic devices that contribute to easy reading and ready comprehension of the most obvious meaning. To present the Bible as one part, and a supremely important part, of the world's literature, without special regard to its claim as revelation,—that was Professor Moulton's object; and from that standpoint the volumes successively edited by him have had a deservedly high reputation. Many persons have acquired familiarity with the Sacred Scriptures through this literary presentation of their contents, who might never have done so if the only available forms of the text were those that are mutilated with the relatively meaningless marks of division into chapters and verses,—the device for ready reference first introduced a few centuries ago. In the volume before us, as in all others of the Modern Reader's Bible series, these artificial divisions of the text are omitted, and only such divisions are indicated (whether with or without special headings) as conduce to the clearness of the presentation of the subject matter. Printed in this form, the volume prompts the reader to peruse the Scriptures, or any part of them, not in the usual fragmentary way, but continuously, as literature. In this connection Professor Moulton maintains (p. 6) that "one who has been able simply to read the books of Scripture, with the same ease and connected interest with which he reads secular literature, has already attained an advanced stage in the study of the Bible."

In this New Testament for Schools the Four Gospels (Revised Version) are given entire; not in the usual order, but Mark first, followed by Luke, Matthew, and John in that order. In the general introduction to the volume, after the first few pages the Gospels receive treatment in some twenty-

five pages, sufficiently illuminating for the literary reader; after which the Gospels themselves occupy the next two hundred pages and more of the volume. Among the typographic features worthy of note in this connection, is the use of "black face" type to indicate words spoken by our Lord,—a valuable expedient that is much appreciated by Gospel readers and students, as the numerous red-letter Testaments available testify.

Next comes the Acts of the Apostles, nearly complete (matters of merely local or temporary interest omitted), prefaced by an instructive introduction of some twelve pages; after which follow the various Epistles, abridged, and re-arranged into four groups of from three to seven letters each under the headings: Missionary Epistles of St. Paul; Epistles of Paul's Imprisonment; Last Epistles of St. Paul; and Miscellaneous Epistolary Literature. To this part there is a general introduction of seven pages; and each Epistle then has its own introduction, with explanation of its abridgment when needed. The object of this part is to retain and clearly set forth everything of importance from the literary point of view, so as to give an adequate comprehension of the substance of the various letters. As the Book of Revelation begins with communications to the Seven Churches, and as this epistolary part of that Book is what receives consideration here (very little else), the Apocalypse of John, so far as given, is incorporated in this section of the book. The forty-five concluding pages of the volume are devoted to interpretative notes to particular books, followed by a few General Notes (on such matters as Unclean Spirits, the Word "Mystery," the Gift of Tongues, etc.), and an Index to facilitate special study.

In view of what Swedenborg says when designating the various books of the Word, it is natural for New-Churchmen to neglect the Acts and the Epistles; in fact, we venture the thought that many New-Churchmen have never read these parts of the New Testament. To all who have neglected these important records of the early years of Christianity, we especially commend this new book of Professor Moulton's, as this will enable them to get a reasonably good understanding of

them in harmonious perspective with the rest. In any case they will acquire some knowledge well worth having.

As an additional feature of delight for the modern reader, we wish that this edition of the New Testament might also be published in a more pleasing form as to size and weight, the present volume being unduly heavy.

B. A. WHITTEMORE.

"THE SOCIAL GOSPEL AND THE NEW ERA."*

IT seems best to set forth Professor Barker's point of view and aim in his "Social Gospel and the New Era" by quoting his opening words, as follows:

> The Christian Church is the bearer of a vital and definite social message of world-wide significance. It is nothing less than a new social order in which God is consciously present in the common life of men as a ruling and inspiring power. The social ideal is that of a commonwealth of God. It presents the social vision of a new heaven and a new earth wherein justice, brotherhood, and cooperative service among men become the ruling principle of action. It implies the progressive social incarnation of God in the realm of good-will and mutual service. This common objective touches the very heart and center of the world life.
>
> Jesus accords this ideal a supreme place in all his teachings. He sought in his discourses and parables to unfold its nature and scope. He expressed the collective ideal in the impressive and eloquent term, Kingdom of God. Matthew refers to it forty-five times, and the apostles in the aggregate more than one hundred times. Jesus never loses sight of this central theme, and gives definite promise of its triumph. The ideal is no vague and shadowy notion of a dreamer, but a living fact and a spiritual reality to be wrought into the associated life of men. The spiritual sovereignty of Christ in humanity is intensely real and human. The ideal is correlated with the family, the Church, and the state. Through it the quality of human life is to find the highest expression. In all clear, theological thinking the Kingdom ideal is not something attached to the gospel, but it is at the very heart of it.
>
> Inasmuch as the power and inspiration of the Kingdom ideal springs

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* *The Social Gospel and the New Era.* By JOHN MARSHALL BARKER, PH.D., Professor of Sociology in Boston University School of Theology. New York: Macmillan Co. 1919. 232 pp., 12mo. Cloth, $1.75.

from a clear appreciation of God's purpose, the task before the Church is to restate and reinterpret and visualize it in terms that will meet present-day social conditions. The purpose should be to make the ideal a living power in Christian thought and action. The ideal of a Christian type of human society in which the mind and spirit of Jesus are manifest should be the goal of Christian endeavor. (Pp. 1, 2.)

Those to whom the above statement appeals will find much to interest them in this little treatise, in which the author, after introductory chapters on The Social Message, The Social Service Spirit, and The Church in Collective Action, takes up successively the subjects of the Church in relation to the Community Survey, Organized Christianity, Social Leadership, Economic Life, Conservation of Public Health, Sex Relationships, Religious Education, Rural Community, Redemption of the City, Organized Relief, Political Action, and Social Progress. A considerable body of literature along these lines has grown up during recent years, especially during the last generation, attempting to voice the ideals of Christ for human society in this world, ideals of "a Kingdom of right relations among men, established here and now, but progressively realized" (p. 8).

In so far as the social order is effected by divine influence, it is part of the Kingdom. Wherever Christian principles are infused into the social consciousness and become interwoven into the social fabric, they become more or less fixed factors in society. Every moral victory gained and every triumph of righteousness in the world tends to establish and give permanency to the spiritual principles of the Kingdom in the existing social order. The ethical ideals which have led to the destruction of slavery; the suppression of the saloon system; the condemnation of war for national conquest and aggrandizement, and other forms of social wrongs, indicate that the principles of the Kingdom are gaining a social status. Every advance in social redemption is the continuous revelation of divine love and power. Back of the social disorder there is a growing order which reflects the ideal and spirit of the gospel. These facts are some of the day-streaks on the horizon of a divine social order in the world. (P. 16.)

One of the most striking illustrations in modern times of what an organized church in action can do to work social reform is shown in the successful work of the Anti-Saloon League of America. This organization is the medium and joint-agency of practically all denomi-

nations throughout the nation to accomplish the specific task of suppressing the saloon. The federated and mobilized churches through the well-organized and able leadership of this agency, have been able to suppress the powerfully intrenched saloon system. The churches came together on a working basis to wage war against the organized saloon and complete its overthrow. The united forces of Christianity have a practical demonstration of the power of the churches to win victories for the moral order of the world. Henceforth the Church federated and mobilized can face all forms of organized evil in full confidence of their speedy overthrow, and thus clear the way for constructive plans for social and spiritual advancement. (Pp. 67-68.)

Certainly New-Churchmen, recognizing that the general spirit conspicuously manifested in the world about us is the old, old spirit of selfish aggrandizement, and bearing in mind that all things are to be made new, consequently that this worldly spirit must eventually come under subjection to a new spirit of general cooperation, brotherly love, and justice,—New-Churchmen cannot but respond "Amen" to all this. The old order changeth; out of the present-day hell a better condition will eventually be born; and in due time will be verified the words

> "The Kingdom of the World is become
> The Kingdom of our Lord, and of his Christ;
> And He shall reign for ever and ever."—(*Rev.* xi, 15.)

Whatever the doctrinal defects of the other Christian churches, they are becoming federated to do some effective work for the advancement of the Kingdom of Christ in this world; and their best spirits (who will say that they are not of the Lord's New Church?) are actively engaged in the fight against evil not only in the individual but also in society. Shall the New-Church organization stand aloof on its distinctive doctrinal grounds, provided the federated churches are willing to admit it for cooperation in Christian work of which it can approve; or shall it not rather ask what our Lord and Savior Jesus Christ would desire it to do under the existing circumstances?

While we warmly commend Professor Barker's volume to all our people as perhaps the best available concise presentation

of the subjects involved, we would especially commend it to those who are interested in "social service" work, whose attention we would call to a line of thought emphasized in the chapter on The Church and the Economic Life, and summarized in such sentences as:

> The Church to be of the greatest service in abolishing poverty should direct its chief attention to remove the causes of poverty rather than to deal with its effects. . . . The Church, if true to its ideals and opportunities, is bound to effect industrial and social changes that will contribute in no small degree to the abolition of poverty and to the enrichment of life. (Pp. 86-88.)
>
> The . . . principle [of dealing with the causes of distress rather than with the resulting conditions requiring relief] is well illustrated in the humorous remark of Dr. F. B. Myer. He says: "I used to live in a little hut on the road between Jericho and Jerusalem so that I could help travelers who had been beset by thieves. But lately I have moved up to Jerusalem itself, and I am hammering away at Caiaphas and Pilate to send a company of soldiers to root out the whole nest of robbers." (P. 203.)

B. A. WHITTEMORE.

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(*From the Author's Introduction, page 5.*)

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